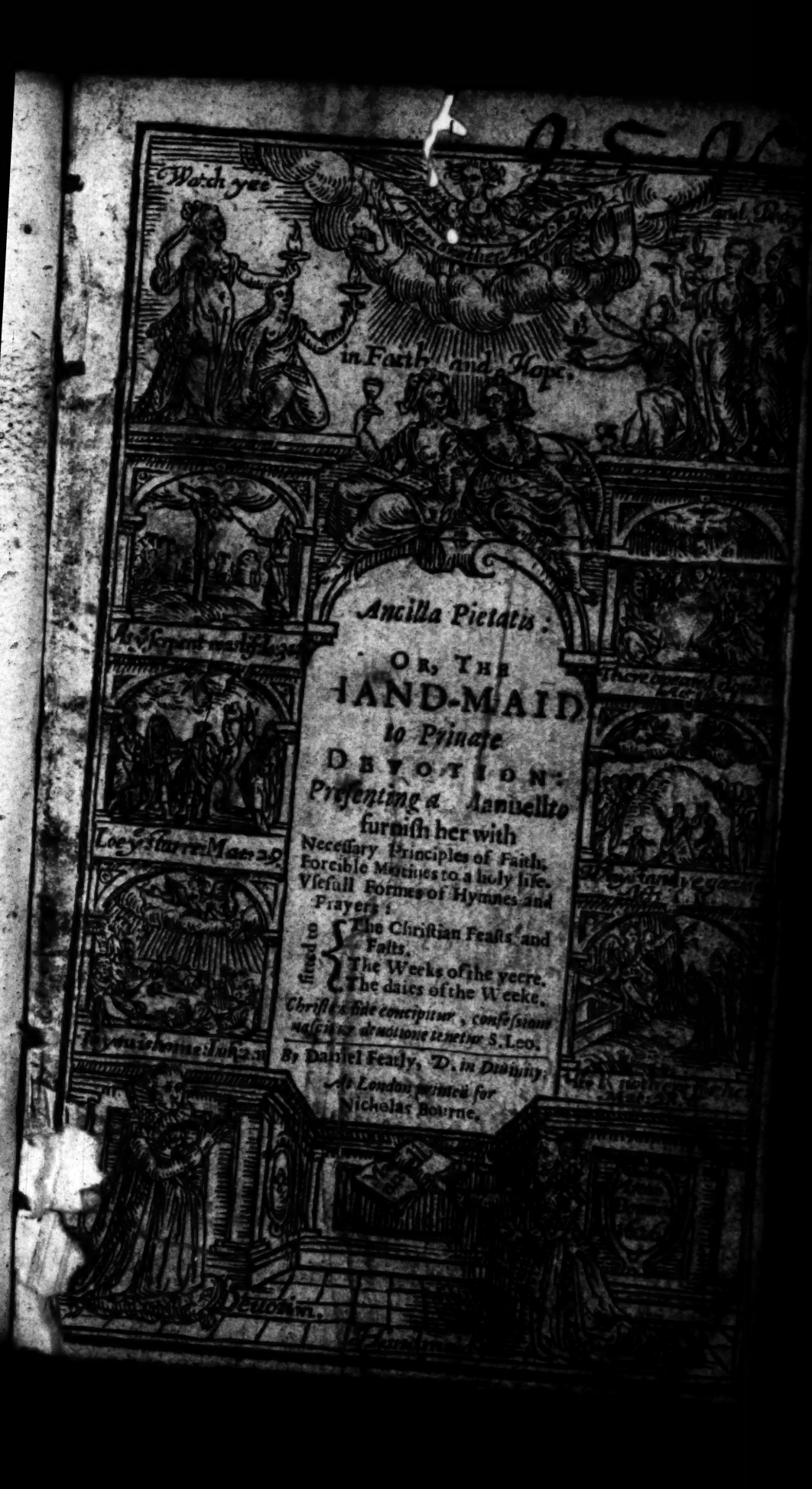


Ancilla Pietatis:

OR, THE

HAND-MAID

to Private

DEVOTION:

Presenting a Manuell to furnish her with

Necessary Principles of Faith.
Forcible Motiues to a holy life.
Vsefull Formes of Hymnes and Prayers:

For the { The Christian Feasts and Fasts. / The Weeks of the yeere. / The daies of the Weeke.

Christus e fide concipitur, confessione nascitur, deuotione requiescit. S. Leo.

By Daniel Featly, *D. in Diuinity.*

At London printed for Nicholas Bourne.


EMANUEL
in Christo Patris
Coll: Emman. Cantab:

TO THE RIGHT

Noble and Religious Lady, the Dutcheſſe of Buckingam *her* GRACE.

May it pleaſe your Grace:



SAint *Ierome* in a Funerall Oration, ſtrewing flowers vppon the hearſt of *Fabiola*, ſaid cõcerning her,

Pretioſiſſimum ...

VVee haue lost a most pretious iewell out of the Church. But since your happy departure from the *Romish Synagogue*, and repairing to our true reformed Church, wee may say on the contrary, in regard of you, *we haue gained a most pretious Iewell to the Church.* Such lowlinesse of minde in such height of fortunes: such Deuotion in such distractions; such constancy in such temptations, wee blesse *God* for, in you; wee pray *God* for, in others of your Sexe and ranke. If to touch vpon your modesty were not to wound it, and to relate your continuall practise of Deuotion were not to interrupt it, I should speake much of it, yet no more then they know to bee most true, who

are

are neereſt to you, when you draw neere to your *Father in ſecret*. But becauſe it is not the leaſt of your praiſes, that you cannot endure praiſe, and there are many in England (not onely in *Africa*) who are bewitched by flattery; I will drawe a veile before thoſe eminent parts which my penſill cannot expreſſe. And therfore ceaſing farther to blazon your vertues, I humblie craue leaue of you to preferre vnto you a ſeruant to attend you in your cloſet; I meane THE HAND-MAID TO PRIVATE DEVOTION; who vpon her knee, tenders to your Grace ſome helpes to your *Deuotion*, together with the *Deuotion* and prayers of the Author to *God* for you, to

Faſcinant laudando.

crowne you with the blessings of this life, and the blessednesse of the life to come.

Your Graces humbly devoted,

DANIEL FEATLY.

THE

THE PREFACE to the Reader.

CHRISTIAN READER,

IN the late dreadfull Visitation, when the waies of Sion mourned, becauſe none paſſed by them; and the gates of the Sanctuary lamented, becauſe almoſt none entred at them; Religion her ſelfe for the moſt, forbearing the Church, and keeping her cloſet, and there finding ſufficient employment to complaine of, & bewaile the danger and deſolation of her ſolemneſt aſſemblies: I fell into a ſerious conſideration of the uſe and moſt urgent neceſſity of PRIVATE DEVOTION. And to the end I might accord

accord with my brethren in their groanes and cries, being ſmitten my ſelfe with a dangerous (though not infectious) diſeaſe; I gaue ouer thoſe waters of ſtrife wherein I had met with the Romiſh Fiſher, intangled in his owne Net; and ſought after the waters of Shiloah that runne ſoftly, which at that ſeaſon farre better reliſhed with me then the other. Not that I altered my iudgement touching the ſtudie of controuerſies, which (without all controuerſie) is not onely moſt needefull, but delightfull alſo to them that are therein exerciſed.

It is an eaſie taske, and almoſt euery ones labour now a dayes to gather flowers of Paradice, and make Poſies, or Garlands of them for Chriſt's Spouſe. But it is not for euery hand to meddle with thoſe thornie difficulties, which yet muſt be carefully handled by them who will make a ſtrong hedge or ſure fence for the Lord's Vineyard. The more perplexed, and intricate the difficulty

is,

is, the greater is the contentment in beating out the truth in points of no leſſe conſequence then difference. Children are not ſo much delighted with ſmiting flints one againſt the other to ſee the ſparcles, as men of rationall vnderſtãding & diſcourſe, by collision *of contrary arguments, to ſtrike out the fire of diuine Truth. And this fire as well as that other which the naturall heate of* Deuotion *kindleth, yeeldeth much warmth to the conſcience euen of a dying man. Witneſſe* Oecolampadius, *whoſe laſt words were theſe:* Now I goe cheerefully to the tribunall of Chriſt, where it ſhall appeare, that I haue not ſeduced God's people, but haue ſincerely taught the truth of God. *I might inſtance likewiſe in* Doctor Whitaker's Cygnea Cantio, *his* ſwanlike ſong *before his death, wherein hee warbleth ſweetely vpon thoſe at this day moſt* Vexed queſtions *of vniuerſall grace and freewill. And his* contemporary, *the eye of the other*

Vniuersity, Doctor Reynolds, *when hee lay on his death bed, called for* Doctor Abbots (*after the Lord Bishop of* Salisbury) *Reply to* W. *Bishop, then newly come forth, and heard much of it read vnto him with great contentment.*

But being (*as I said euen now*) out of tune *in my body, I listed not, nor in that* shaking *weakenes could hold fast the peggs to streine and tune the* iarring strings *of controuersed opinions in point of Religion. That which I then most desired, was to settle my thoughts and affections, and compose my soule to rest by listening to the* sweete songs of Sion, *set to* Dauids *well tuned harpe, and runs vpon in exquisite* diuision *by some of our excellent* Asaphs *in their pious Treatises, Soliloquies, Prayers, Meditations, and Contemplations. This heauenly musick so rauished my senses, that I found by experience in the twylight, betwixt the day of life, and night of death, that inlightened thoughts affoord*

nothing

nothing like comfort to enflamed affections. Now the oyle which feedeth this sacred flame (next to the inspired holy Scriptures) floweth most abundantly in Treatises of Deuotion. In which kinde of writings, the Romanists for the most part exceede in bulke, but our Diuines in weight. The Church of Rome (like Leah) is more fruitfull; but her Deuotions (like Leah in this also) are bleare-eyed with superstitiõ. But the mother of our faith (like Rachel) is not altogether so fruitful, yet she is more comely, and beautiful, and I hope wil be also hereafter as fruitful. Verily if euer Priuate Deuotions powring thẽselus forth in brinish teares, were in season, now they are. Neuer losses so great to be bewailed; neuer iudgements so fearefull to bee auerted; neuer hearts so hard to be mollified; neuer consciences so fowle to be rinsed by teares as now. Nature hath prouided a soueraigne remedy against the sting of the Scorpion in the oyle of the Scorpion. When

thou

thou feeleſt the ſting, it is but bruiſing the Serpent, and rubbing it on the place, and the moiſture preſently of the Serpent killed, deſtroyeth the venome of that Serpent. I would to God our ſoules were as deare to vs as our bodies, and that we tooke as much care for remedies againſt ſinne, as ſalues againſt enuenomed wounds. Then would we, as ſoone as we feele the ſting of ſinne in our conſciences, bruiſe the Serpent by true contrition; deſtroy the ſinne, and apply the oyle of teares iſſuing from it, to cure the wound before it feſtered. But among other iuſt cauſes of teares, this is not the leaſt that wee miſſpend our teares, and ſpill that heauenly dew, and profane the Font-water of our ſecond baptiſme (as Saint Cyprian calleth it.) Wee haue teares at our owne will in worldly loſſes; but none at God's command for the loſſe of his grace. Wee take on for the death of our friends departing frõ vs; but cannot wring out a teare for the ſpirituall death

death of our soules departing from God. *Yet all our fretting and vexing, all our weeping and howling cannot fetch our friend backe againe, or repaire our worldly losses: whereas on the contrary (as Saint* Chrysostome *piously noteth)* the afflicting of our soules, and serious bewailing of our sinnes, by God's grace, shall reuiue our soules, and recouer all our spirituall losses, and that with aduantage. *What pittie, nay what folly is it, to powre costly eye-water out of a Venice-glasse into a vile pot or bason to wash our feete withall? Do we not the like, when we turne* godly sorrow *into* worldly, *and abuse* pretious *teares to the bewailing of* vile *&* base losses! *haue we such store of them? or such want of better employmẽt for them? See we not wrath is gone out against vs, and the fire long agoe kindled, and not yet quenched by our teares? Lord, thou* "*hast* shewed thy people terrible "things; thou hast giuen vs a "drinke

"drinke of deadly wine, *and haſt*
"*cauſed vs to* ſuck out the dreggs
"of it, *becauſe we* (Moab *like*) *are*
"ſetled vpon our Lees. *As* Pha-
"raoh *ſaw the hugh of his bloodie*
"*minde in the* waters of Ægypt
"turned all redd as blood: *ſo*
"*we may ſee the crimſon colour of*
"*our* ſins *in the vialls of thy wrath*
"*powred of late vpon vs. We trade*
"*not ſpiritually for the* pearle of
"the Goſpell, *and therefore our*
"*Merchant's returnes faile. Wee*
"*would not weepe for our ſins, and*
"*therefore the heauens did weepe*
"*for vs a long ſeaſon in continuall*
"*ſhowers. We haue bin hard hear-*
"*ted, and* barren in good works,
"*and therefore thou madeſt here-*
"*tofore the* heauen aboue vs as
"braſſe, and the earth *vnder vs*
"as Yron. *By drunkennesſe and*
"*gluttony, by euill perſwaſions*
"*and worſe examples, one ſoule*
"*hath infected another; and there-*
"*fore thou haſt ſent a Plague*
"*whereby one body infecteth ano-*
ther.

"ther: Such a Plague as our an-
"cients neuer heard of, and our po-
"sterity will scarce beliene. The
"chiefe of our Cities haue beene
"plowghed vp, and sowed so thick
"with dead corpi's that one could
"scarce lye by another. Against this
"and all other iudgements which
"thy law threatneth, and our sins
"prouoke, wee haue no weapons to
"contend with thy iustice but pray-
"ers and teares. We haue no meanes
"to clense the infected aire but our
"sighs and groanes. O Lord re-
"moue our sins as a clowde, and
"iniquities as a mist, and then
"this dreadfull bloodie clowde
"which lately powred downe, but
"now onely droppeth, will vanish of
"it selfe. Consummate the worke
"of mercy thou hast begun, and
"quite remoue this iudgement
"through thy tender compassion in
"the bowells of Christ Iesus, wee
"beseech thee. But remoue this
"iudgement in mercie, not in iudge-
"ment. Take not thy hand off of vs

"to

"to fetch a greater stroake at vs.
"Deliuer vs not from one Plague
"as thou diddest Pharoh, to send
"a worse in steede thereof. Put vs
"not out of thine hands into
"which we are fallen, to giue vs
"ouer into the hands of our ene-
"mies. Saue vs not from the
"Sword to kill vs with Famine;
"neither preserue vs from a corpo-
"rall, to starue vs with a spirituall.
"Take not away one plaister, to ap-
"ply a smarter in the place; but
"perfectly heale our wounds. Bee
"absolutely reconciled vnto vs in
"him, vpon whom thou hast alrea-
"dy layed the chastisement of
"our peace. O remember not
"our our old sinnes, but haue
"mercy vpon vs, and that soone,
"for wee are come to great mi-
"sery. Helpe vs, ô God of our
"saluation, for the glory of thy
"name; ô deliuer vs, and bee
"mercifull to our sins for thy
"names sake. O thinke vpon thy
"congregation, and Mount

"Sion

"Sion wherein thou hast dwelt.
"Looke vpon the hands of many
"thousands that haue beene lifted
"vp to thee in Publike, and many
"more in Priuate, to iustifie thee in
"thy Iudgements, and blesse thee
"for thy mercies, and intreate thee
"for this Land, and thy disconso-
"late Spouse yet weeping in teares
"of blood in diuerse places.

To strengthen and support the weaker of these hands, and fill their mouthes with continuall Deuotions, I haue furnished and repleni-shed this Manuel, which I name THE HAND-MAID TO PRIVATE DEVOTION, to waite on her in her Chamber, or Oratorie. The purtraying of her Mistresse I leaue to the pensill of some Diuine Apelles, whose taske will be the harder, because she neuer commeth abroade. All that my intention aimeth at, and my endeauours promise, is but to lay open a priuate way, and set vp certaine Stages for thy holy race, and pricke

thee

thee on forward in it. Farre better helpes in this kinde the pious charitie and zeale of religious and learned persons hath afforded thee; of whom yet I may truely say, as Tully *spake of the Emperours that dealt with* Mithridates *before* Pompey, Laudandum quod fecerunt, ignoscendum quod reliquerunt: They are to be commended for that they haue done, and pardoned for that they left. *What they haue left, I labour to supply; and if I cannot supply it, yet I thought fit to implie and intimate, that the Authors themselues, or the Publishers of their workes, might adde what they finde wanting.*

1. *First my thinkes I see in their bookes of* Deuotion *and prayers,* Salomon's temple, *without the gate called* Bewtifull; *I meane, exquisite meditations, and orizons, without an entrance thereunto by preparation. With that part therefore I begin; and it taketh vp the*

more

more roome in my booke, because it hath beene so scanted for place, or rather quite excluded in theirs. In it if thou finde some tertuesse, I intreate thee (Courteous Reader) to remember with me the precept of the Lord Iesu, Haue salt, and haue peace. *If I* haue salt, haue thou peace, *the rather, because Hymnes, Prayers, and other religious exercises are spirituall sacrifices; and every sacrifice by the Law was to be* seasoned with salt. Et quoniam mel in Dei sacrificijs non offertur, nimia dulcedo arte mutata est, & quâdam piperis austeritate condita apud Deum nil tantum suaue placet, nisi quod habet in se aliquid mordacis veritatis. *It is* S. Ierom's *obseruation vpon the legall sacrifices, that* God neuer appointed hony to be offered vnto him. *And the morall truth vailed vnder that shadow, was that* in our spirituall oblations, nothing pleaseth God that is onely sweete, and hath not some

smacke

smacke of it of biting truth.

2. *Next I haue much marueiled what the reason might be that they vndertaking to fit prayers and deuotions to seuerall seasons, and speciall occasions, haulked the Christian fasts and feasts. For albeit the Saints dayes might fare the worse with them, because Popish superstition ouercloyed them. Which yet is an abuse of arguing to argue from the abuse to the abolishing the right vse. By this meanes they might take from vs the vse of all* Gods *creatures, because they haue beene superstitiously or profanely abused some way or other. But admit there might be a* legall caueat *put in against the Saints* Plea, *what haue the feasts of our Lord and Sauiour deserued, that they should be struck out of their Callender, or sleightly passed without the honour of a meditation, Hymnes, or Prayer on them? They cannot pleade want of president, authoritie, or direction: for they haue Coppies faire written*

in

in golden characters by Chrysostome in his Homilies, Chrysologus, Leo, Augustine, Bernard, & other deuout Fathers in their Sermons vpon these dayes. If they saw not them, why did they not follow the excellent patterne in the booke of Common Prayer? Which laying before me, I haue drawne formes of exhortations, hymnes, and prayers, carying throughout a manifest impression of the feast to which they are dedicated. And before them I haue prefixed a Paralell of the Prophesie of the old, and the Historie of the new Testament compared together, that thou mightest haue an ocular demonstration of that which S. Austine writeth concerning both. The new Testament is vailed in the old, and the old is reuealed in the new.

After the feasts, or before as preparatines to them, the Church fasts should haue beene ranked. But there being in their Deuotions no spirituall dainties allowed for the festi-

festiuals. I nothing marnelled at it that Christian fastes were vtterly vnprouided for, and (if I may so speake) fast with them. Extraordinarie fasts of humiliation to auert some fearefull Plague or imminent iudgement they take notice of, but the ordinarie fasts of Deuotion, *they mention not at all. Yet certainely the deuoute soule out of a sympathie with her Sauiour cannot but* weepe with him, *as well as* reioyce with him, *in some measure. Fast with him on good-friday, as well as feast with him, and for him, on Easter day. If any teares of a sinner are the* wine of Angels, *I am perswaded they are those teares of* Deuotion, *which after much fasting, and Prayer, and meditation, spring out of the serious apprehension of Christs infinite loue testified to mankinde by his fasting, watching, praying, weeping, bleeding, and dying for vs on the Crosse. But they will say, these are the sacred fewell of euery dayes deuotion. Yet it is more*

proper

proper to remember the worke of the day, in the day wherein it was wrought. And albeit the Iewes were bound alwayes to remember Gods wonderfull deliuerances; yet more strictly were they bound on the very day for that end appointed to be kept solemne. What though we finde no expresse commaundement for them? The practise of the ancient Church, and the religious constitutions of the present, ratified by Supreme authoritie, should sway in a matter of this nature, according to that golden rule of S. Bernard: Obey him as God who is in the place of God, in those things that are not against God. These fasts therefore should not haue bene forgotten.

I come now in the last place to the weekely Deuotions, wherein I finde Prayers for each seuerall day of the weeke. Yet as it is noted by the learned of S. Gregories Comment vpon Iob, that It is an excellent Commentarie fraught with rich learning

learning, especially in matter of moralitie. But it might haue beene wrote almost, as well vpon any parcell of Scripture, as vpon Iob. *So you shall finde that the Prayers for each day may serue for any day as well as that to which they are intituled. For example, Munday's Prayer well fits Tuesday, and Tuesday's Wednesday; and all three, Thursday, Friday, and Saturday. No day hath more interest in the* Deuotion *for it then another.*

When Timothie *found fault with* Alexander *for striking a stroke amisse vpon the Harpe, and* Alexander *demanded of him;* Is it not all one whether I strike it this way, or that way, with these fingers, or these? *True, answered* Timothie, *It is all one to an Emperour, but not to a Musitian. It is no error in state to strike as you do; but it is an error in art.*

I confesse in like manner, it is

no

no error in Religion) to set a godly Prayer for the day which hath no interest or relation at all to the day; yet it is an indecorum and blurre in Art. It is all one as if they should set a marke before them, and shoote no more towards it then any other white. To auoid this improprietie, if not incongruitie, in the Morning Hymne and Prayer, I haue an eye to some worke of God the Father in the Creation wrought on that day: In the Euening Hymne and Prayer to some worke of God the Sonne wrought (or by the Church remembred) on that day in the Passion weeke.

For the admonitions and exhortations wherewith the Deuotions are interlaced, I tooke my patterne of them from S. CYPRIAN; De agno per quem redempti & viuificati sumus lanam ipsam, & purpuram misi, quam cum acceperis tunicam tibi pro voluntate conficies. In exhortatione tam necessaria amputandæ sunt verborum nostrorum moræ, & ambages sermonis humani subtrahendæ, & ponenda illa sola quæ DEVS

S. Cyprian lib. de exhortatione Martyrij.

loquitur. *With whose words, I will not cloath mine owne.* I haue sent thee cloth (saith he) made of the fleece of that Lamb, by whose bloud we are all redeemed. Take as much as will serue thy turne; and fashion and fit thy garment to thine owne minde. All inferences and discourses of mine owne I omit, because in so needfull exhortations the delayes and lingering protractions of mens words are to be cut off, and onely Gods owne words to bee set downe.

To summe vp all in a word, I haue brought thee into the Spouse garden of flowers and spices; I haue gathered some out (almost) of euery bed, and layed by them a thread in the Analysis or Method, to binde them vp together. Make thou thy Posie as thou likest best; and breathe out with mee that sweete Prayer of the Spouse, cut in one of her knots.

Arise ô North and blow, ô South

South winde, that the ſent of our Spices & flowers may flow, and the beloued may come into his Garden. *Cant. 4.16.*

GEntle Reader, the leſſer eſcapes, I intreat thee to mend with thy pen, and to ſet ſome marginall notes at the right place which thou ſhalt find here and there a little miſplaced.

South winde, that the sent of
our Spices & flowers may flow,
and the beloued may come into
his Garden.

Cant. 4. 16.

Gentle Reader, the desire of
Gaspar, I harue there to write
briefly pen, and to set some mem-
orials before thy sight whereby
thou shalt find sure and there a
little satisfied.

A Generall Table, representing the Method of this Worke.

This Mannell hath in it described a plat of holy ground diuided into

- 1 A garden of spirituall flowers,
  - 1 For ornament, to decke and dresse vp the inner roome, to entertaine the Spouse, as preparations to receiue
    - religious duties, In generall: Prayer. Hearing the Word.
    - religious duties, In speciall to: Receiuing the Sacrament.
  - 2 For sent, to make nose-gayes, according to the seasons of the yeere; as formes of hymnes, prayers, and thanksgiuings
    - Ordinarie, for the weeke dayes.
    - Extraordinary, for
      - christian: Feasts.
      - christian: Fasts.
  - 3 For medicine to cure & strengthen; as
    - Admonitions out of Scripture.
    - Prayers for: Men in sickenesse. Women in childbearing.
    - Thanksgiuing for: Recouerie of men. Deliuery of women.
- 2 The nursery thereof, which is set with 52. plants of Paradise, agreeable to the weekes in the yeere, digested into a Catechisme; in which are set downe
  - Rules, according to which wee ought
  - Graces, by which —— to pray and
  - Blessings, for which —— giue thanks.

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THE PREPARATION TO RELIGIOVS exercises in generall.

PAR. I.

Of Deuotion.

PRemeditation is the preparation to priuate prayer; priuate to publicke; priuate, and publicke to the hearing the word; priuate, and publicke prayer, together with the hearing of the word to the worthie participation of the holy Sacrament. For the Sacrament receiues strength and vigour from the word preached; the word preached from publicke prayer; publicke prayer from priuate Deuotion; and that from premedita-

tion, and consideration of the nature of deuotion, and necessitie of preparation it selfe to all holy duties, in the immediate worship of *God*.

Of deuotion

Deuotion is the harts warmth, or rather *lifes blood* of religion: It is a sacred bond *knitting* the soule vnto *God:* It is a spirituall muskle mouing onely vpward, and *lifting vp the hearts, eyes*, and *hands* continually vnto heauen. And because it consisteth rather in the feruour of the affections, then light of the thoughts, or blaze, or lustre in the words, it is better felt then vnderstood, and yet better vnderstood then can be expressed. Especially, priuate deuotion, which is the *Saint* to whom I deuote this Treatise. For priuate deuotion (to shunne ostentarion, and hypocrisie in heauenly things) alwayes shuts her selfe vp in her closet, desiring *no eye to see her* but her *Fathers in secret*. Wounded she is (like the spouse

Math. 6. 6.

ſpouſe in the Canticles) *with the darts of diuine loue*; and continually bleedeth, but inwardly in teares of *compaſſion, compunction, and exceſſiue ioy*. There appeares no externall orifez in the fleſh to be ſeene. Shee reſembles the ſtrange plant in *Plinie*, *which buds inwardly*, and ſhooteth forth no bud, bloſſome, or leafe outwardly. For if *priuate* deuotion cometh once to be knowne, it ceaſeth to be *priuate*. The greateſt commendation of it is like to that of the *Garamantite*, *a precious ſtone, that hath no beautie nor luſtre in the outſide, or in the ſurface, but within the bodie of it appeares golden drops* of diuine infuſion. What *Cyprian* ſpeaketh of the worke of regeneration may be truly applyed to this vertue. *It is felt before it can be ſpoken of*, and it muſt be kindled in the heart by the Spirit, before it can be felt. It is the true *Veſtal fire that ſhould be ſtill kept burning* in

Greg. in Cant.

Lachrimæ ſanguis animæ. Auguſt.

Plin. lib. 21. c. 16. Flos naſcitur non eminens ſed in occulto, & intùs germinatus.

Plin. 37. c. 7. Garamantitis ſumma commendatio eſt, quod velut in tranſlucido ſtillantes intus fulgent aureæ guttæ ſemper in cute, non in corpore.

Cypr. epiſt. 1. 2. Semitam præuiſquam diſcitur.

Val. Max. Lib.

the heart; *but if it go out* (like that of the Vestals) *it must bee* "*kindled from heauen.* To thee "therefore ô most holy Spirit I "addresse my prayer, to kindle "and keepe this fire in my soule "by thy heauenly blasts. Heate "my heart with the feruour of "true Deuotion, and *touch my* "*tongue with a coale from thine* "*altar, that the words of my mouth* "*and meditations of my heart may* "inflame all that reade these de-"uotions with a loue of deuo-"tion it selfe, and true Zeale.

Leo's censure may seeme too tart: *He that is not more religious in Lent then at other times hath no religion at all.* But I haue good warrant to suspect the sincerities of their Deuotion altogether, who are not more deuout in priuate then in publike. For fire, the closer it is kept, the hotter it burneth; and the exhalations which are violently detained in cranies vnder ground, and

and can haue no vent, are of force to moue the earth it selfe. It cannot be otherwise but that the penitent, or compassionate eye, which droppeth in publike *should runne and gush out with riuers of waters* in priuate. The afflicted soule, which sometimes stealeth a groane, and fetcheth a sigh in the Church, offers vp often *prayers with strong cries* at home. He that is affected and eleuated with spirituall ioy in publike, is transported when he is alone, and hath priuate communications with *God*. S. *Paul* spake *words of truth and soberneſſe* to the Corinthians, *Whether we be beſides our ſelues it is to God, or whether we be ſober it is to you.* 2. Cor. 5. 13.

And Saint *Ierome* confirmeth it with an oath, that after many dayes (nay weekes) spent by him in fasting and prayer, in the end hee was rauished in spirit, and seemed to haue priuate *conuerſation* and familiaritie *with* *Epiſt. tom. 1. & Marian. innub. Ieron. Teſtor deum, poſt hebdomidæ ieiunia &c. viſus ſum mihi verſari inter agmina angelor.*

quires of Angels. My intent is not to detract any thing from publike deuotion; but my desire is to adde to priuate. Publike is more solemne, but priuate ought to be more frequent: Publike makes more noise, but priuate (for the most part) hath a deeper channell. Our Sauiour diuideth blessednesse equally betweene them both; *Blessed* (saith he) *is he that heareth the word and keepeth it*: it is publike deuotion that heareth the word preached, but priuate that keepes it: Publike gathereth Manna in greater aboundance; but priuate is the *golden Omer* that preserueth it. *The Hart doth not so pant and bray for the riuers of waters, as the soule* of euery religious man *longeth for the waters of life*, running plentifully out of the golden spoutes of the Temple, the Ministers of the word; but priuate deuotion it is that breedes this longing after the publike Ministerie. Let

vs take a patterne of Deuotion from our blessed Sauiour, to whom all deuotions are due. What commandeth hee by expresse precept? *When thou prayest enter into thy closet*: and what commendeth hee most by his owne practise? It is true, he calleth *his house the house of prayer*; and as we reade, *that he was daily preaching*: so I doubt not but hee was daily praying *in the Temple*; yet ye shall find him *oftener* on the *Mount*, or in the *Garden*, or in some priuate *solitarie place* praying alone, then in the Temple; yea, and continuing longer in prayer, *spending* sometimes *whole nights* in it. This practise of our Sauiour hath bene a president to all those whose names in the Church of God are, and haue bene as a *sweete ointment* for daily *offering the sweetest incense* of prayer to *God*. Religious men neuer are wanting in publike assemblies, but they exceed in priuate

Math. 6. 6.

Math. 14. 27.
Math. 26. 36.
Marke 1. 35.
Luke 6. 12.
Luke 9. 8. 28
Luke 11. 1.
Luke 22. 45.
Iohn 17.

uate Deuotion. Publike exercises of religion be their feasts, but priuate their ordinarie. Where find you *Daniel* but *in his chamber* at his Deuotion *looking towards Ierusalem*? Where find you *Dauid* but in his *couch, watering it with his teares, and communing with his owne heart in the night*? Where find you *Cornelius* but *in his house in praying*? Where find you Saint *Iohn* on the Lords day but *in the Ile* alone by himselfe *in the spirit*. The powring out our speciall complaints to *God*, our vowes to refraine such companie and such occasions of sinne; the ripping vp of our whole life with a particular confession of *our sins*, aggrauated by all circumstances, and all those parts of repentance, or the soules discipline mentioned by Saint *Paul* are most necessarie exercises of religion, yet cannot be so safely done, nor so decently, nor so effectually in publike as in priuate. These parts

Dan.6.10.

Psal.6.6. Psal.77.6. Acts 10.30.

Reuel.1.10.

2.Cor.7.11.

are not to be acted on the ſtage, but within the hangings. He that actes theſe on the ſtage will haue the perſon of an hypocrite put vpon him for it. Where was our Sauiour in his agonie but alone in *Gethſemaine*? Where was hee transfigured in his prayer but on the holy *Mount* alone? *Moſes* his face *ſhined* after he came from his ſecret parlie with *God*. and our ſoules ſhall *ſhine* with all ſpirituall graces, if we haue often priuate conference with him by prayer, but alwayes with due reuerence and preparation before.

Commodius iſta inter tranſiguntur. Ex.

Luke 22. 44. Math. 26. 36. Math. 17. 2.

Exod. 34. 29.

PARAG. 2.

Of Preparation.

Preparation to religious exerciſes is twofold.

1 Extraordinarie, as watching, faſting, and the like, of which ſee the admonition for Aſh-wedneſday.

2 Ordinary, which consisteth in

1 Clensing our conscience from the guilt and staine of foule sinnes, especially grosse actuall sins newly committed.

2 Sequestring our thoughts from worldly cares & businesses.

3 Considering before hand what the RELIGIOVS worke is wee are about, and how we ought to performe it, and carrie our selues in it.

Purgation. Exod. 3.5. Acts 7.53. Psal.26.6. Moses *put off his shooes*, and Dauid *washed his hands* before he drew neare to *God*. The Iewes and Turkes, at this day, wash themselues before they enter their Temples; and the ancient Pagans vsed many ablutions and

lustrations

lustrations before they durst come in sight of their faigned *gods*. The vncleane Spirit in the Gospell had a cleane lodging, and shall we entertaine the most pure and holy Spirit of *God* in an vncleane roome in our soules? What Courtier presumeth to come into the Kings presence in stinking and nastie cloathes, or with his hands and face all besmeared with dirt, or spotted with inke? How dare we then appeare before *God* with a foule and nastie conscience; with a heart full of malice; *eyes full of adulterie*; hands full of the *treasures of wickednesse*; mouthes full of deadly *poyson of Aspes*? When wee haue defiled our eyes with vnchast lookes, shall we presently cast them vp to heauen, and confidently looke *God* in the face, who is a *God* of most pure eyes, and cannot endure the least spot of impuritie? when we haue defiled our hands with bloud or vncleannesse, or telling

Matth. 12. 44.

telling our vse money, shall we presently lift them vp in supplication to *God*? when wee haue defiled our tongues with corrupt and *rotten communication*, shall we presently employ them in diuine prayer? when we haue defiled our bodies with beastly lusts, and *wallowed in the mire* of swinish pleasures, shall wee presently present our selues as a sacrifice vnto *God* in priuate or publike deuotion? *God* by his holy Prophet teacheth vs another lesson; *wash you, make you cleane; put away the euill of your doings from before mine eyes; Cease to do euill, learne to do well: Come now let vs conferre and reason together.*

σαπρὸς λογος.

Esay 5.6.

2. Sequestration.

Secondly, he that will consecrate his thoughts and affections by priuate Deuotion vnto *God*, must remoue and sequester them from earthly affaires, and worldly negotiations. For the cares of this life, as they *choake the seedes*

of

of the word: so they stifle deuout meditation in the wombe that conceiueth them. It is not more difficult to cast vp one eye to heauen, and the other downe on the earth at the same instant, then to fixe our cogitations and intentions at once, on *God* and the world. Holinesse in the Greeke implyeth a direct contradiction to earthlinesse: *Hagios* is deriued from *A*: the priuatiue particle, and *Ge* signifying earth as if you would say *vnearthlinesse*. *God is a Spirit*, and cannot be otherwise seene of vs then in spirit. *Blessed are the pure in heart, for they shall see God.* The soule of man is the glasse most truly representing *Gods* image. If a glasse be furd, or soyled with dust or dirt, it reflecteth no shape or proportion aright: but wipe the dust from the glasse, and you shall see clearely. So (saith Saint *Bernard*) rub thy glasse, wipe away all dustie earthlinesse from thy mind, and thou

ἅγιος ab ἀ & γῆ.

Math 5.8.

Bern. de nat. dom. Tergat. speculum, mundet spiritum suum qui scitit videre deum.

thou ſhalt ſee *God* in thy ſoule, and conceiue cleare and diuine imaginations of him.

3. *Preconſideration.*

Eccleſ. 5. 1.

Thirdly, he that deſireth that *God* ſhould *haue reſpect to him, and to his* ſpirituall *offerings*, muſt bee *more readie to heare* the wiſe man, and *looke to his foote*, then to make haſt *to offer the ſacrifice of fooles*. What is it to *offer the ſacrifice of fooles*, but raſhly, and vnaduiſedly, not to bring and lay downe, but to throw his gifts on *Gods* Altar without conſidering what he offereth, or how, or to whom? He that makes no more of prayers to *God* then of ſpeaking with one of his companions, nor of peruſing inſpired Scriptures, then reading a peice of *Ariſtotle* or *Liuie*, nor of participating of the bleſſed Sacrament, then taking a morſell of bread, or drinking a cup of wine, can expect no bleſſing for the vſe, but rather ought to feare a curſe for the abuſe of theſe meanes of ſaluation.

uation. These ordinances of *God* sanctifie not such, but they rather prophane them.

Numa Pompilius forbad any man vnder a great penaltie to salute his *gods* in the high way, or to pray, or bow, or to do any reuerence to their temples, or images, as they walked by them in the streets: and *Wouer* yeelds a reason of this law better then the law it selfe, *Diuine Maiestie* (sayes hee) *must not be sleighted, holy duties must not bee suddenly slubbered vnder, but performed with reuerent regard, and religious cunctation or delay to frame and compose the mind vnto them.* But men haue *forgotten the feare of the Lord*, euen in his presence, and vnder his eye. The holy name of *God* is made so common in mens mouthes, and his dreadfull Maiestie so cheape in their estimation, that as they speake of him without reuerence, so also they speake to him without aduised

Wouerus de polymathiâ sacris religiosa debetur.

uiſed premeditation. They are farre from *Dauids* modeſtie, who went ſtep by ſtep, and fetched a compaſſe to come to *Gods* altar. *Suſpenſo gradu.*

Pſal. 26. 6. *I will waſh my hands in innocencie, and ſo I will compaſſe thine altar*; but theſe make but one ſtep to it. They ſuddenly and rudely ruſh vpon *Almightie God*, neuer thinking that he is *a conſuming fire.* Heb. 12. 29.

Auguſtus being inuited by a priuate Gentleman to his houſe, & entertained but ſlenderly, below the maieſtie of ſo great an Emperour, in ſtead of thanking him, gaue him a ſecret, but ſmart checke for it, *I knew not* (ſaid he) *before that we were ſuch familiars.* But hath not the King of heauen and Monarke of the whole world more iuſt cauſe to cenſure in the like manner, or more ſeuerely thoſe among vs that ſeeme moſt forward to inuite and entertaine him; who runne into his preſence without ſhewing any reuerence; *Neſciebam me tibi eam familiarem eſſe. Eraſ. Apoth.*

ſpeake

speake vnto him without bowing their knee; heare him in the Ministry of the Word without vncouering their heads; participate of the dreadfull Mysteries (as the Fathers call them) of his blessed Body and Blood; sitting at the Communion as they doe at their ordinary table, without expressing any thankfull humility, or giuing testimony, that they discerne the Lords body from common meat. Is this to *serue the Lord Christ with feare? To reioyce vnto him with trembling? To kisse the Sonne least hee be angry?* Nay *to fall lowe before his footstoole, because hee is holy?* But I will speake no more of Preparation to holy duties in generall, least the *preludium* grow longer then the lesson I am now to prick.

Tremenda mysteria.

The

PARAG. I.

The Preparation to Prayer.

Psal.45.1.2. Psal.39 3. *My heart is indighting of a good matter; my tongue is the penne of a ready writer*, saith the Kingly Prophet, and againe, *My heart was hot within mee, while I was musing the fire burned, then spake I with my tongue*: If this sweete singer of *Israel*, first pricked the notes in his heart before he began to sing them; If he who was inspired by the *holy Ghost*, framed his Prayers, and Psalmes of thanksgiuing in his minde, before hee deliuered them by his tongue; ought not we who are as farre behinde him in his gifts, as we are below him in condition, much more meditate before we vtter any thing to the *Lord*? I speake not of pious eiaculations, which must needs be suddaine as their occasions are, and the motions

ons of *Gods* Spirit within vs; but of a ſet conceiued Prayer, wherein we ought not onely well to ponder the matter, but euen weigh (if wee haue time) euery word in the ballance, that they bee not found too light, and thereby our *Prayers* againſt ſin, *be turned into ſinne. Bee not raſh with thy mouth and let not thine heart be haſty to vtter any thing before God.* *Seneca* obſeruing how bold men made with *God*, and what ſtrange petitions they bluſhed not to preferre vnto him, gaue this ſage aduiſe, *So deale with men as if God ſaw thee, and ſo ſpeake with God as if men heard thee.* For many men vent ſuch vncharitable, enuious, and malitious matters, ſuch confuſed, and vndigeſted ſtuffe, ſuch impertinencies, inconſequencies, & abſurdities, eſpecially in their priuate extemporarie Prayers, as they would be aſhamed that any man of quality or vnderſtanding ſhould

Eccleſ. 6. 5. 2.

Senec. Epiſt.

Perſ. introrſum obmurmurat ô ſi ebullet patruj preclariũ funus, & ô ſi &c.

ſhould ouer heare them. It would make a prophane man laugh, but a Religious man weepe to liſten, and marke how ſometimes they court Almighty *God* with idle complements; ſometimes they caſt vp Prayers with ſtrong lines to heauen, hoping thereby to drawe downe a bleſſing from God; ſometimes they expoſtulate with *God* in a fawcie, and ſometimes poſe him in a ridiculous manner. Sometimes they diſcourſe profoundly in their Prayer, as if they meant in good earneſt to teach Almighty *God* what hee ought to doe; Sometimes they are too tedious, cloying his eares with bablings; and vaine repetitions; and ſometimes againe they are too briefe, curtayling their Oriſens, and breaking off in the middeſt. One while they fly too high, and meddle with counſells of State; and another while they fall too low, and tell *God* a Homely hou-

ſhould

ſhould tale. If they heare a ſtrange Phraſe, or an affected ſtraine of puf-paſt eloquence, this they cull out carefully, and inſert into their garlands. *Peter Moulin* iuſtly taxeth a Fryar for ſtyling *Chriſt* the *Dolphin* of heauen; and I thinke he as well deſerueth blame who prayeth to *God* that he may *march to heauen in perfect equipage*, or come vnto *God*, not *with the ſoales of his foot, but the foot of his ſoule*: who layeth open before *God* his manifold *defections, infections, imperfections; his ſinnes of an higher ſtraine, and deeper ſtaine*; and *commendeth to his gracious goodneſſe al the Miniſters of the Church by what titles ſoeuer they are ſignified or dignified.* Giue me leaue to tell theſe men in their owne language that this is *playing*, not *Praying*; and that in ſending vp ſuch prayers they burne not *incenſe* to *God*, but *incenſe* him rather: Or if they will not heare me, let the graue high-

Prieſt

Priest among the ancient *Romans* Schoole them as he did a *Vestall* whom he obserued to be too curious, and neate about her work, which was tending the holy fire. *Virgin doe your work holily rather then handsomely; reuerently, rather then trimly.* There are a sort of men in direct opposition to these, who affect a kinde of *Rhetorike* which weedeth out all flowers of Rhetorike. They can away with no Prayer, or meditation which sauours of the lampe, though the *oyle* be sacred. Nothing pleaseth them in this kinde, but that which is spunne with an ouer course thread. Coursnes to them is strength; dulnes grauity; drineſſe iudgement; leanes health; and pack-staffe plainnesse the *euidence* (as they terme it) *of the Spirit, and simplicity of the Gospell.* Well may they claime kindred with the old *Egyptians*, who (as *Herodotus*, and *Strabo* report) temper morter with

Sanctè magis quam scitè.

Macies illis pro sanitate est, & iudicij loco infirmitas cedit. Quint. instit. orator.

with their hands, and kneade their dow with their feete. Right so these men in all other things like well of art and wit, where the matter is vile, and base; but in the deliuery of heauenly conceptions, vtterly abandon them. But they should haue considered better, that sharpnesse of wit, and true eloquence are gifts of *God*, and therefore best of all to bee employed in holy things, as gold and siluer are best bestowed in adorning *Gods* house, so it bee without superstition. Was not *fine linnen*, and *blew silke*, and *Scarlet* of as good vse in the Arke as *Camels haire*? Is not the Queene brought into the spirituall Salomans chamber, in a *Vesture of gold wrought about with diuers colours*? Was not the holy oyle, and precious oyntment made by *Gods* cõmandement according to *the art of the Apothecary*? Are there not in the Prophet *Esay*, the Psalmes of *Dauid*, and the

Exod. 30. 25.

the Epiſtles of Saint *Paul* in the originall language, and other parts of Scripture more exquiſite peeces of Artt, and ſtreines of eloquence, then are to be found in any other writings whatſoeuer? If they are *accurſed who doe the worke of the Lord negligently*, certainly the more diligence we vſe, the more bleſſed our holy labours ſhall be. For my part, I am reſolued with *Dauid neuer to offer that to God which coſteth mee nothing*. There remaine yet in ſome places ſome of the baſe ſect of the *Pattalorochita*, who place Religion in noſing their words, and ſpeaking to *God* in a harſh, and vncouth ſound, and pronuntiation. They will not cry, but howle, and bellow to him. But theſe are ſo few in number, and their error is ſo contemptible, that I hold it ſcarce fit the naming, and no way worthy the refuting. I would there were no more left of the

παττάλορο-
χίται.

ſect

sect of the *Phariſies*, *who vnder colour of long Prayers deuoure widowes houſes*; who perfume their couſening, and corrupt dealing with the *balme of Gilead*; who make Religion, and Deuotion a ſtalking horſe to their ambition, and auaritious purpoſes, and ends. Mar. 23. 14.

„ O mercifull *God* how is „ thy patience abuſed? How is „ thy Maieſty ſleighted? How „ is thy worſhip prophaned? „ O what ſinfull wretches are „ we, who need a large pardon, „ not onely for our profane, and „ carnall, but euen for our holy, „ and ſpirituall exerciſes? *Lord „ bee mercifull!* ſhall I ſay *to our „ ſinnes?* Nay euen to our beſt „ works which are not free from „ imperfections, Euen when we „ pray againſt ſinne, wee ſinne „ in Praying, both in reſpect of „ the forme, and manner, and end „ of Prayer.

Which that we may not doe; or

not so frequently; or not so grievously, let us prepare our selues before hand, with the admonition, mynd, and Prayer ensuing.

The

THE TEXTS.

Prayer must bee SHORT.

GOD is in heauen, and thou vpon earth; therefore let thy words bee *few*. Eccles. 5. 2.

When we pray, vse not vaine repetitions as the heathen doe: for they thinke that they shall be heard for their *much speaking*. Mat. 6. 7.

Conformable to the patterne, consisting of three parts. Humble confession. Wherein must be considered. God his terrible Name.

After *this* manner Pray yee. Verse 9.

He that couereth his sinnes shall not prosper, but who so *confesseth*, and forsaketh them shall haue mercy. Pro. 28. 13.

I said I will *confesse* my transgressions to the Lord, and thou forgauest the iniquity of my sin. Psal. 32. 5.

Feare this glorious, and *dreadfull Name* The Lord thy God. Deut. 28. 58.

Let them praise thy great, and *terrible Name*, for it is holy. Psal. 99. 3.

Holy, and *reuerent* is his *name*. Pſal. 3. 9.

I am a great King ſaith the Lord of Hoaſts, and my *Name* is *dreadfull* among the heathen. Mal. 1. 14.

Glorious Maieſty.

O Lord my God thou art become exceeding *glorious*; thou art clothed with *Maieſty*, and honour. Pſal. 104. 1.

Thou deckeſt thy ſelfe with light as with a garment, and ſpreadeſt the heauens like a curtaine. Verſe 2.

The *glorious Maieſty* of the Lord ſhall endure for euer. Verſe 31.

Then a clowde couered the Tent of the Congregation, and the *glory of the* Lord filled the Tabernacle. Exod. 40. 34.

The Chariots of God are twenty thouſand, euen thouſands of Angels, &c. Pſal. 68. 17.

Who is the *King of glory*? Euen the Lord of Hoſts, hee is the *King of glory*. Pſal. 24. 10.

The

The Lord, euen the moſt Mighty God hath ſpoken, and called the world from the riſing of the Sunne to the going downe of the ſame. Pſal. 50.1.

Bleſſed be his *glorious Name* for euer, and let all the earth bee *filled with his Maieſty* Amen, Amen. Pſal. 72.18.

Who onely hath immortality dwelling *in the light* which *no man can approach* vnto. 1 Tim. 6. 18.

And *Moſes* was not able to enter into the Tent of the Congregation, becauſe the clowde aboade therein, and the *glory of the Lord filled the Tabernacle*. Exo. 40.35.

I will reproue thee, and ſet thy ſinnes in order before thine eyes. Pſal 50.21. *His all-ſeeing eye.*

O Lord thou haſt *ſearched* me, and knowne me. Pſal 139.1.

Thou *knoweſt* my downe-ſitting, and mine vp-riſing; thou *vnderſtandeſt my thoughts* long before. v. 2.

The wayes of man are before the *eyes of* the *Lord*, and he pondereth all his doings. Pro. 5.21.

The eyes of the Lord are in *euery place*, beholding the euil, and the good. Pro. 15.3.

If thou sayest, Behold we knew it not, doth not hee that pondereth the heart consider it, and he that keepeth thy soule, doth *not he know it?* Pro. 24.12.

Mine eyes are vpon all their waies, they are not hid from my face; neither is their iniquity hid from *mine eyes*. Ier. 16.17.

If our hearts condemne vs, God is greater then our hearts, and *knoweth all things*. 1. Ioh. 3. 20.

Infinite purity and holinesse.

Behold, euen to the Moone, and it shineth not; yea the *Starrs are not pure in his sight*; how much lesse man that is a worme? Iob. 23.9.

Thou art not a God that hast *pleasure* in *wickednesse*; neither shall *euill dwell* with thee. Ps. 5.4.

Thou

Thou *louest righteousnesse*, and *hatest iniquity*, therefore God euen thy God, &c. Psal. 45. 7.

And one cryed to another, and said, *Holy, holy, holy*, is the Lord of Hosts. Isa. 6. 3.

Then the Moone shall be confounded, and the Sunne ashamed when the Lord of Hosts shall reigne in Mount Sion. Isa. 24. 23.

Strict iustice.

And they (the foure beasts full of eyes) rested not day and night, saying, *Holy, holy, holy* Lord God Almighty. Reuel. 4. &.

Doth not he that pondereth the heart consider? and he that keepeth thy soule, doth hee not know it? and shall not he *render to euery man according to his workes*? Prou. 24. 12.

Reioyce ô young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, &c. but know thou that for *all these things God will bring thee to iudgement*. Eccles. 11. 9.

Woe vnto the wicked, it shall

be ill with him for the *reward of his hands shall be giuen him.* Isa. 3, 11.

Thine eyes are open vpon all the wayes of the sonnes of men, to *giue euery one according to his wayes*, and *according to the fruit of his doings.* Ier. 32. 19.

I say vnto you, that of *euery idle word* that men shall speake, they shall *giue an accompt* in the day of Iudgement. Mat. 12. 36.

Thou thinkest thou this O man that iudgest them which do such things, and doest the same, that thou shalt *escape the Iudgement of God?* Rom. 2. 3.

Thou treasurest vp vnto thy selfe wrath against the *day of wrath*, and reuelation of the *righteous iudgement of God.* Rom. 2. 5.

Who will *render to euery one according to his deeds.* Verse 6.

If ye call on the Father who *without respect of persons iudgeth* according to euery mans worke, passe the time of your sojourning

here

here in *feare*. 1 Peter 1.17.

The time is come that *iudgement* must *beginne at* the *House of God*; and if it first beginne at vs, what shall *be the end of* them that obey not the Gospell of God?

And if the *righteous scarcely be saued*, where shall the vngodly, and sinners appeare? Verse 18.

God *spared not the Angels* that sinned, but cast them downe into hell and deliuered them to chaines of darknes to be reserued vnto Iudgement, &c. 2 Pet. 2.4.

Serue the Lord with *feare*, and reioyce with *trembling*. Psal. 2.11

Kisse the Sonne least he be *angry*, &c. Verse 12.

Thou euen thou art to be *feared*, and who may stand in thy sight when thou art *angrie*? Psal. 76.7.

Then the earth shooke and trembled, the foundations also of the hills moued, and were shaken because hee was *wrath*. Psal. 18 7.

Fierce wrath against sinne, and sinners.

The Lyon hath roared, who will not *feare*? Amos 3. 8.

It is a *fearefull* thing to fall into the hands of the liuing God. Hebr. 10. 31.

I saw a great white Throne, and him that sate on it, *from whose face the Earth and Heauen fled away*, and there was found no place for them. Reuel 20. 11.

And they said to the Mountaines and Rocks fall on vs, and hide vs from the face of him that sitteth on the Throne, and from the *wrath of the Lambe*. Reuel. 6. 16.

Man his vileneſſe.

Duſt thou art. Gen. 3. 19.

Behold I haue taken vpon me to speake vnto the Lord who am but *duſt and aſhes* Gen. 18. 27.

VVhat is *man* that thou art mindfull of him, and the *Sonne of man* that thou visitest him? Psal. 8. 4.

Man is a *worme*, and the sonne of man is a *worme*.

Surely euery man liuing is altogether

together vanity. Pſal. 39. 11.

All nations before him are as nothing, and they are counted to him *leſſe then nothing*, and *vanity*. Iſa. 40. 17.

He knoweth our frame; hee remembreth that wee are but *duſt*. Pſal. 103. 14.

Man that is borne of a woman hath but few dayes, and is full of *miſery*. Iob 14. 1. *Wretchedneſſe.*

Is not mans life a *warfare* vpon earth? Are not his dayes alſo as the dayes *of an hireling*? Iob 7. 1.

O *wretched* man that I am, who ſhall deliuer mee from the body of this death? Rom. 7. 24.

Euery imagination of the thoughts of mans heart are only *euill continually*. Gen. 6. 5. *Sinfulneſſe.*

There is no man that *ſinneth not*. 1 Kings 8. 46.

Who can bring a cleane thing out of an *vncleane*? Iob 14. 4.

They are altogether become *filthy*; there is *none that doth good*, no

no not one. Pſalme 14.3.

Behold I was ſhapen in *iniquity*, and in *ſinne* did my mother conceiue mee? Pſal. 51.5.

Who knoweth how oft hee *offendeth*? Cleanſe thou me from my *ſecret ſinnes*. Pſal. 19.12.

If thou Lord ſhalt marke what is done *amiſſe*, who may *ſtand*? Pſal. 130.3.

Enter not into iudgement with thy ſeruant, for in thy ſight ſhall *no man liuing bee iuſtified*. Pſ. 143.2.

We are al as an *vncleane thing*, and all our righteouſneſſe is as *filthy raggs*. Iſa. 64.6.

Who can ſay I haue made my heart *cleane*, I *am pure* from my ſinne? Pro. 20.9.

For the Scripture hath concluded *all* vnder *ſinne*. Gal. 3.22.

In *many* things wee *offend all*. Iames 3.2.

If we ſay that we haue no *ſinne* we deceiue our ſelues, and there is no truth in vs. 1 Iohn 1.8.

Without

Without me ye can do *nothing*. Ioh. 15.5.

Wants and vnabilitie.

Not that we are *sufficient* of our selues to *thinke anything* as of our selues; but our *sufficiency* is of God. 2. Cor. 3.5.

The Lord is nigh vnto all them that call vpon him; yea all such as call vpon him *faithfully*. Psal. 145.18.

Confident inuocation: wherein to be considered.

All things whatsoeuer ye shall aske in prayer *beleeuing*, ye shall receiue. Math. 21.22.

Let him aske *in faith*, nothing *wauering*. Iames 1.6.

Thou hast bene *pretious* in my sight, and I haue *loued* thee. Isa. 43.4.

God his Loue.

God so *loued* the world that he gaue his onely begotten Son; that whosoeuer beleeueth in him should not perish, but haue euerlasting life. Ioh. 3.16.

As the Father hath loued mee, so I haue *loued* you. Ioh. 15.9.

After that the kindnesse, and *loue of God* our Sauiour towards man

man appeared, &c. Tit. 3.4.

To him that *loued* vs, and washed vs from our *sins* in his owne bloud. Reu. 1.5.

Mercy and long-suffering.

The Lord, the Lord God *mercifull*, and *gracious*, *long-suffering*, abundant in goodnesse & truth. Exod. 34.6.

The Lord your God is *gracious*, *and mercifull*, and will not turne away his face from you, if you returne to him. 2. Chro. 30.9

For thy *great mercies* sake thou diddest not vtterly consume them, nor forsake them, for thou art a *gracious and mercifull God*. Nehe. 9.31.

The Lord is *mercifull, and gracious*; *slow* to *anger*, and *plentifull in mercy*. Psal. 103. 8. ver. 11. 13. 17.

Who is a God like vnto thee, that *pardoneth* iniquitie, and *passeth by* the transgressions of the remnant of his heritage; hee *retaineth not* his *anger* for euer, because he *delighteth in mercie*. Micah 7. 18.

He

He will turne againe, he will haue *compaſſion* vpon vs: hee wil ſubdue our iniquities, and thou wilt *caſt all their* ſinnes *into the depths of the* ſea. ver. 19.

Deſpiſeſt thou the *riches* of his goodneſſe, and *forbearance*, and *long-ſuffering*, not knowing that the goodneſſe of God leadeth to repentance. Rom. 2. 4.

God is not ſlacke as ſome men count ſlackneſſe; but is *long-ſuffering* to vs-ward, not willing that any ſhould periſh, but that all *ſhould come* to repentance. 2. Pet. 3. 9.

Gratious promiſes.

The ſeed of the woman ſhall bruiſe thy head. Gen. 3. 15.

He forgiueth *all thine iniquities*, and *healeth all thy diſeaſes*. Pſal. 103. 3.

He will not alway chide, nor keepeth hee his *anger* for euer. ver. 9.

His *anger* endureth but for a *moment*, in his *fauour* is life; weeping may endure for a night, but

ioy cometh in the morning. Pſal. 30. 5.

They that ſow in teares ſhall reape in *ioy*. Pſal. 126. 5.

Though your ſinnes be as ſcarlet, they ſhall be as *white as ſnow*; though they be red like crimſon, they ſhall be *as wooll*. Iſa. 1. 18.

In a little wrath I hid my face from thee for a moment, but with *everlaſting kindneſſe* will I *haue mercy on thee* ſaith the Lord thy redeemer. Iſa. 54. 8.

If the wicked will turne from all his ſinnes which he hath committed, and keep all my ſtatutes, and do all that which is lawfull and right, *he ſhall ſurely liue, he ſhall not die*. Ezec. 18. 21.

Haue I any *pleaſure* at all that the *wicked ſhould die*, ſaith the Lord God, & not that he ſhould returne from his wayes and *liue*? ver. 23.

As I liue ſaith the Lord God I haue no pleaſure in the death of the wicked, but that the wicked

ked turne from his way and *liue*. Eze. 33. 11.

I will *betroth thee* vnto me *for euer*, yea I will *betroth* thee vnto me in righteousnesse, & in iudgement, and in *louing kindnesse*, and *in mercie*. Hos. 2. 19.

A bruised reede shall hee *not breake*, and smoking flaxe shall he *not quench*. Math. 12. 20.

Come vnto me *all* ye that labour, and are heauie laden, and I will giue you *rest*. Math 11. 28.

There is no *condemnation* to them which are in Christ Iesus. Rom. 8. 1.

To him that *is able* to do exceeding abundantly *aboue all that we* aske or thinke, be glorie, &c. Ephes. 3. 20. *Omnipotent goodnesse.*

I am God *all-sufficient*, walke before me, and bee thou perfect. Genes. 17. 1.

Abraham being fully perswaded that what God had promised he *was able* to performe. Romanes 4. 21.

God

God is *able* to make all grace abound towards you, that you alwayes hauing ſufficiencie in all things, may abound to euery good worke. 2. Cor. 9. 8.

The ſame Lord *ouer all* is *rich vnto all* that call vpon him. Rom. 10. 12.

Chriſt his perfect obedience.

Thus it becometh vs to *fulfill all righteouſneſſe*. Math. 3. 15.

Which of you *conuinceth* mee of *ſinne?* Ioh. 18. 46.

As by one mans diſobedience many were made ſinners, ſo by the *obedience* of one ſhall many be *made righteous*. Rom. 5. 19.

He hath made him to be ſinne for vs who knew no ſinne, that we might be made the *righteouſneſſe of God in him*. 2. Cor. 5. 21.

He was in all points tempted like as we are, yet *without ſinne*. Heb. 4. 15.

Such an high Prieſt became vs who is *holy, harmeleſſe, vndefiled, ſeparate from ſinners*. Heb. 7. 26.

He did no ſinne, neither was *guile* found

found in his mouth. 1. Pet. 2. 22.

With the Lord is mercy, and *plenteous redemption*. Pſal. 130. 7. *Full ſatiſfaction.*

The *chaſtiſement* of our peace was *upon him*. Iſa. 53. 5.

The Sonne of man came to giue his life a *ranſome* for many. Math. 20. 28.

I *lay downe* my life *for* my ſheepe. Ioh. 10. 15.

Feede the Church of God which he hath *purchaſed* with his owne bloud. Acts 20. 28.

He was deliuered *for our offences*, and was raiſed againe *for our iuſtification*. Rom. 4. 25.

Being *iuſtified by his blood* wee ſhall bee ſaued from wrath through him. Rom. 5. 9.

Who gaue himſelfe a *ranſome* for all to be teſtified in due time. 1. Tim. 2. 6.

How much more ſhall the *blood* of Chriſt, who through the eternall ſpirit offered himſelfe without ſpot to God, *purge* our conſcience from dead workes. Heb. 9. 14. His

His owne ſelfe *bare our ſinnes* in his owne body on the tree, that we being dead to ſin ſhould liue vnto righteouſnes, by whoſe *ſtripes* ye were *healed*. 1. Peter 2.24.

The *blood* of Ieſus Chriſt *cleanſeth vs from all ſinne*. 1. Ioh. 1.7.

Thou waſt ſlaine, and haſt *redeemed* vs to God by thy *blood*. Reu. 5.9.

Perpetuall interceſſion.

Thou art a Prieſt *for euer* after the order of Melchizedek. Pſal. 110.4.

It is Chriſt that died; yea rather that is riſen againe, who is euen at the right hand of God, who alſo *maketh interceſſion* for vs. Rom. 8.34.

There is one God, and one *Mediator* betweene God and man, the man Chriſt Ieſus. 1. Tim. 2.5.

He is able to ſaue them to the vttermoſt that come vnto God by him, ſeeing he euer liueth to *make interceſſion* for them. Heb. 7.21.

Chriſt

Christ is entred into heauen it selfe, now to *appeare* in the presence of God *for vs*. Hebrewes 9.24.

If any man sinne wee haue an *aduocate* with the Father Iesus Christ the righteous. 1. Ioh. 2. 1.

And he is the *propitiation for our sinnes*. ver. 2.

Giue thankes ô Israel to the Lord from the ground of the *heart*. Psal. 68. 26. *Harty thanksgiuing.*

It is a good thing to *giue thanks* to the Lord. Psal. 92. 1.

O *giue thanks* to the Lord, and call vpon his Name. Psal. 105. 1.

I will *giue thankes* to the Lord with my *whole heart* secretly among the faithfull, and in the congregation. Psal. 111. 1.

He fell downe on his face at his feete, *giuing him thanks*. Luke 17. 16.

There are not found that returned to *giue glory to God* saue this stranger. ver. 18.

Giuing thankes alwayes for all things

things vnto God and the Father. Ephes. 5. 20.

Whatsoeuer ye do in word or deed, do all in the name of the Lord Iesus, *giuing thanks* to God and the Father, by him wee *giue thankes* to God alwayes. 1. Thes. 1. 2.

In euery thing *giue thanks*, for this is the will of God *in Christ Iesus* concerning you. 1. Thes. 5. 18.

Whereinto be numbred God his benifits spirituall.

What shall I render to the Lord for all his *benefits?* Psal. 116. 12. Psal. 10. 7. 8. Psal. 116. 12.

Election.

But ye are a *chosen* generation, a royall Priest-hood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darknesse into his marueilous light. 1. Pet. 2. 9.

They that are with him are called, and *chosen*, and faithfull. Reu. 17. 14.

Ye haue not chosen me, but I haue *chosen* you. Ioh. 15. 16.

W ho

Who ſhall lay any thing to the charge of Gods *elect?* Rom. 8. 33.

According as he hath *choſen* vs in him, before the foundation of the world. Epheſ. 1. 4.

God hath from the beginning *choſen* you to ſaluation through ſanctification of the Spirit, &c. 2. Theſ. 2. 13.

Creation.

God *created* man in his owne image. Geneſ. 1. 27.

Haue dominion ouer the fiſh of the ſea, and the fowles of the aire, and ouer euery liuing thing that moueth vpon the earth. ver. 28.

Thy hands haue *made* me, and *faſhioned* me. Pſal. 119. 73.

Thou haſt *faſhioned* me behind and before, and layed thine hand vpon me. Pſal. 139. 4.

Thine eyes did ſee my ſubſtance yet being vnperfect, and in thy booke all *my members written*, which in continuance were *faſhioned*, when as yet there was none of them. Pſal. 139. 16.

Thou

Thou art worthy ô Lord to receiue glory, and honour, and power, for thou hast *created all things*, and for thy pleasure they are and were *created*. Reu. 4. 11.

Redemptiõ. Thou hast *redeemed* me ô Lord God of truth. Psal. 31. 5.

Blessed be the Lord, for hee hath visited and *redeemed* his people. Luke 1. 68.

Being iustified freely by his grace through the *redemption* that is in Iesus Christ. Rom. 3. 24.

Christ Iesus of God is made vnto vs wisdome, and righteousnesse, sanctification, and *redemption*. 1. Cor. 1. 30.

Christ hath *redeemed* vs from the curse of the Law, being made a curse for vs. Gal. 3. 13.

In whom we haue *redemption* through his *bloud* the forgiuenes of sinnes, according to the riches of his grace. Ephes. 1. 6. Colos. 1. 14.

By his owne *bloud* he entered in once into the holy place, ha-

uing

uing obtained eternall *redemption* for vs. Heb. 9. 12.

Ye know that ye were not *redeemed* with corruptible things, as siluer and gold from your vaine conuersation receiued by tradition from your fathers. 1. Pet. 1. 18.

But rather the *pretious blond* of Christ as of a lambe without a blemish, and without spot. v. 19.

Thou wast slaine, and hast *redeemed* vs to God by thy *blond* out of euery kindred, and tongue, and people, and nation. Reu. 5. 9.

Vocation.

I will *call* them my people which were not my people, and her beloued which was not beloued. Hos. 2. 23.

I am not come to *call* the righteous but sinners to repentance. Math. 9. 13.

Among whom also are yee the *called* of Iesus Christ. Rom. 1. 6.

Whom hee did predestinate, them he also called. Rom. 8. 30.

The gifts and *calling* of God are without repentance. Rom. 11.29.

Walke worthy the *vocation* wherewith ye are *called*. Eph. 4.1.

I preſſe toward the marke for the price of the *high calling* of God in Chriſt Ieſus. Phil. 3.14.

God hath not *called* vs to vncleanneſſe, but to holines. 1. Theſ. 4.7.

Faithfull is he that *calleth* you, who alſo will do it. 1. Theſ. 5.24.

Iuſtification

Zion ſhall be *redeemed* with iudgement, and *her* Courts with *righteouſneſſe*. Iſa. 1.27.

By his knowledge ſhall my righteous ſeruant *iuſtifie* many, for he ſhall *beare their iniquities*. Iſa. 53.11.

Bleſſed is he whoſe tranſgreſſion *is forgiuen* and ſinne is *couered*. Pſal. 32.1.

Bleſſed is the man to whom the Lord *imputeth not iniquitie*, ver. 2.

It is one God which ſhall *iuſti-*

fie

fie the circumciſion by faith, and vncircumciſion through faith. Rom.3.30.

To him that worketh not, but beleeueth on him that *iuſtifieth* the *vngodly*, his faith is counted for righteouſneſſe. Rom.4.5.

Whom he hath called, them he alſo *iuſtifieth*. Rom.8.30.

Being *iuſtified by faith* we haue peace with God through our Lord Ieſus Chriſt. Rom.5.1.

Much more being now *iuſtified by his bloud* wee ſhall be ſaued from wrath through him. ver.9.

Being *iuſtified by his grace*, we ſhall be made heires according to the hope of eternall life. Tit. 3.7.

Sanctification.

Purge me with Hyſope and I ſhall be *cleane*, *waſh* me and I ſhall be *whiter then ſnow*. Pſal.51.7.

I will *purge* away thy *droſſe*, and *take* away *all thy Tinne*. Iſa. 1.25.

For their ſakes I ſanctifie my ſelfe, that they alſo may be *ſanctified*.

ctified. Iohn 17. 19.

Being *ſanctified* by the holy Ghoſt. Rom. 15.16.

Such were ſome of you, but ye are waſhed, but ye *are ſanctified*, 1. Cor. 6.11.

That he might *ſanctifie* and *cleanſe* it with the *waſhing* of water by the word, Eph. 5.26.

For by one offering he hath perfected them for euer that are *ſanctified*, Heb. 10.14.

To them that are *ſanctified* by God the Father, &c. Iude 1.1.

Hope of glorification.

I *know* that my redeemer liueth, &c. Iob 19.25.

Though after my skin wormes deſtroy this body, yet in my fleſh *ſhall I ſee God*, ver. 26.

Thou ſhalt guide me with thy counſell, and afterwards *receiue me to* glorie, Pſal. 73.24.

Father, I will that they alſo whom thou haſt giuen me bee with *me where I am*, that they may behold my *glory* which thou haſt giuen me, Ioh. 17.24.

Come

Come yee bleſſed of my Father, inherit the *kingdome* prepared for you from the foundation of the world, Math.25.34.

Feare not little flocke for it is your Fathers pleaſure to *giue you the kingdome*, Luke 12.32.

If ſo be we ſuffer with him we ſhall alſo bee *glorified* together with him, Rom.8.17.

The ſufferings of this preſent time are not worthy to be compared with the *glorie* that ſhall be reuealed in vs, ver.18.

Whom he iuſtifieth them alſo he *glorifieth*, ver. 30.

Who ſhall change our vile bodie that it may be *faſhioned to his glorious body*, Phil.3.21.

I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith, 2.Tim.4.7.

Henceforth there is layed vp for me a *crowne* of righteouſnes, which the Lord the righteous Iudge ſhall giue me at that day: and not to me onely, but vnto

them alſo that loue his appearing, ver.8.

Temporall as

Bleſſe the Lord ô my ſoule, and forget not all his benefits, Pſal. 103.2.

Health.

Which forgiueth all thy ſinne, and *healeth all thy diſeaſes*, ver.3.

O Lord thou haſt brought vp my ſoule from the graue; thou haſt kept *me aliue*, that I ſhould not go downe to the pit, Pſal. 30.3.

The Lord killeth and *maketh aliue*, &c. 1. Sam. 2.6.

Strength.

It is God that girdeth me with *ſtrength*, and maketh my way perfect, Pſal. 18.32.

He *teacheth my hands to warre*, ſo that a bow of ſteele is broken by mine armes, ver.34.

Which ſatisfieth thy mouth with good things, and maketh thee *young and luſtie as an Eagle*, Pſal. 103.5.

Come and let vs returne vnto the Lord, for he hath torne and he will *heale vs*: he hath ſmitten

and

and he will *bind vs vp*, Hoſ.6.1.

I am not worthy of the *leaſt of all the mercies*, and of all the truth which thou haſt ſhewed vnto thy ſeruant: for with my ſtaffe I paſſed ouer this Iordan, and now I am *become two bands*, Geneſ. 32.10. *Wealth.*

Alſo the Lord *gaue Iob twiſe as much as he had before*, Iob 42.10.

Charge the rich in this world that they bee not high minded, nor truſt in vncertaine riches, but in the liuing God, who *giueth vs richly all things to enioy*, 1.Ti.6.17.

Thou haſt ſet me at *libertie* when I was in thrall, Pſal.4.1. *Libertie.*

Cornelius a iuſt man, and of *good report*, Acts 10.22. *Goodname.*

And theſe all hauing obtained *a good report* through faith receiued not the promiſes, Hebrewes 11.39.

Oyntment and perfume reioyce the heart; ſo doth the ſweetnes of a *mans friend* by heartie counſell, Prou.27.9. *Friends.*

Then came to *Iob* all his brethren, and all his ſiſters; and all they that had bene of *his acquaintance*, &c. Iob 42.11.

Safetie. Thou Lord onely makeſt mee dwell *in ſafetie*, Pſal.4.8.

He that dwelleth in the ſecret place of the moſt High ſhall *abide vnder the ſhadow* of the Almightie, Pſal.91.1.

Behold, he that *keepeth* Iſrael ſhall neither ſlumber nor ſleepe. Pſal.121.4.

The Lord ſhall *preſerue* thee from all euill: he ſhall *preſerue* thy ſoule.

A preparatorie Hymne collected out of diuerſe Pſalmes where in the deuout ſoule

deſireth
- Acceſſe [a].
- Audience [b].
- Aſſiſtance [c].
- Acceptance [d].

[a] Thou ſayeſt ſeeke ye my face, my heart ſaid vnto thee, thy face Lord will I ſeeke. Pſal.27.8.

Hide

Hide not thy face farre from mee, nor put thy seruant away in anger. ver. 9.

Cast me not away from thy presence, and take not thy holy Spirit from me. Psal. 51. 11.

[b] Heare ô Lord when I crie vnto thee; haue mercy also vpon me and answer me. Psal. 27. 7.

Ponder my words ô Lord, consider my meditation. Psal. 5. 1.

My heart is enditing a good matter; my tongue is the pen of a ready writer. Psal. 45. 1.

[c] O Lord open thou my lips, and my mouth shall shew forth thy praise. Psal. 51. 15.

Let my prayer bee set forth before thee as incense, and the lifting vp of my hands as an euening sacrifice. Psal. 141. 2.

Set a watch ô Lord before my mouth, and keepe the doore of my lips. ver. 3.

[d] Let the words of my mouth, and the meditations of my heart

bee acceptable in thy sight ô Lord my strength and my redeemer. Psal. 19. 14.

A preparatorie Prayer, wherein all the conditions requisite in Prayer are expressed and prayed for.

HEauenly Father, whose gift it is that I can aske any good gift at thy hands, without whose grace I cannot desire thy *healthfull and saving grace*: Infuse into my heart the *Spirit of supplication*, that in an awfull reuerence of thy Maiestie, out of a true sence and feeling of my wants and infirmities, and a liuely faith in thy promises; I may with chearefulnesse of mind, and feruencie of Deuotion, and constant perseuerance *lift vp a pure and plaine heart vnto thee* at all times: humbly intreating thy soueraigne bountie for such things

onely

onely as thou in thy eternall wisdome hast pre-ordained to giue; and calling vpon thee in such order and manner as thou hast prescribed me to aske in that absolute patterne of all prayer set downe in the Gospell by my Lord and Sauiour Iesus Christ. In whose name, mediation, and words I crie *Abba, Our Father which art in heauen, hallowed be thy Name, &c.*

A preparation to the hearing of the word.

GOd in his infinite wisedome hath so disposed the meanes of our saluation, that the soueraigne Antidote against sinne, & death is conueyed into the soule *through the same passage, whereby the deadly poyson first entered.* Death stole in at the eare by suggestion of the euill spirit, and now life in the hearing of the word passeth in at the same gate of

Bern. serm. 2. de Pemh. vt eadem via intraret antidotus qua venenum intrauerat.

of the ſoule, by the operation of the holy Spirit. Haſt thou an eare (ô Chriſtian by thy profeſſion) for the diuell, and none for God? An eare to receiue poyſon dropped in, and not to receiue the oyle of grace, and moſt pretious balſame of Gods word inſtilled by preaching? If thou art a ſheepe of Chriſt, and belongeſt to his fold, ſhew his eare-marke: *My ſheepe heare my voyce.* Where wee reade in the Pſalme according to the Septuagint, and in the Epiſtle to the Hebrewes, *A body thou haſt fitted or prepared me*, it is in the originall according to the Hebrew, word for word, *Mine eares haſt thou opened*; to teach vs that God fits vs and prepares vs for his ſeruice, eſpecially by boaring our eares with thoſe *goades and nailes that are faſtened by the Maiſters of the aſſemblies, and are giuen from one ſheapheard: Iſocrates* aduiſeth *Demonicus* to employ all his leaſure time in diligently

Heb. 10. 5.

Pſal 40. 6.

gently hearing the penned Orations and ſpeeches of eloquent Orators, and graue Counſellers. For ſo (ſaith hee) thou *ſhalt get that with much eaſe which coſt another man much paines.* That which a diuine Orator, and heauenly Preacher hath beene many weekes (perhaps yeeres) in laying together, hee ſcattereth abroad in an hower. Obſerueſt thou not how the *Manna* which he gathereth graine by graine, or *ſeede* by *ſeede* hee deliuereth out to thee in whole *Omers*, yea and *Ephaes* too? Yea but thou art well ſtored with this heauenly prouiſion, and *foode of Angels*, thy library is like a rich Granarie; and why maiſt thou not then as well or better ſpend thy time, in peruſing ſuch writings then repairing to the Church perhaps a good way from thy houſe, to heare a man of meaner gifts then thoſe were or are, whoſe works thou haſt in the laſt and beſt editions

ditions, by thee I perceiue by this obiection that thou haſt heard much againſt hearing, heare now a little for it.

Firſt, as a great Maſter of the Law was wont to ſay, that Courts of iuſtice muſt not *Clash* one againſt another: ſo it is moſt certaine that duties of piety ought not Clash, iuſtle, or any way croſſe one the other. Priuate reading and publike hearing muſt both haue their places, ſeaſons, and turnes. If thou art ſo ſtraightned in time, or ouerlaid with buſineſſe that thou canſt not allow a fit time for both, let the priuate, voluntary alwaies giue place to the publike, neceſſary duty. The cõmandements of God, & the Church wherein thou liueſt ought to ouerſway thy priuate opinion, fancie, or inclination; or perhaps diabolicall tentation. If thy Paſtor be ſo ſtrictly charged to preach vnto thee, certainely thou art neceſſarily bound to heare

heare him. For theſe duties are linked together. Hath priuate reading the like promiſes to publike hearing the Word? Or is it of like force and efficacie? Where thou canſt name one that hath beene wonne to the Chriſtian faith and true godlineſſe by bare reading wee can produce many *thouſands* that haue beene added to the Church by publike Sermons: yea ſometimes at one Sermon. The holy Ghoſt in the day of Pentecoſt came with the *ſound*. Where the *ſound* is of the Word Preached there goeth the Spirit ordinarily. Yet I deny not but that men in priuate reading the Scriptures and other holy books may & do feele ſome ſoft and ſweet blaſts of the holy ſpirit; but in the publike Miniſtry of the Word, the Spirit commeth downe *like a mighty ruſhing winde filling the whole roome*, wee receiue then grace in a fuller meaſure. Sermons preached

Acts 2.41.

ched are compared to raine and deaw, but printed to ſnow; which though it lye longer on the ground, yet it is much colder, and doth not in like ſort pierce, moyſten, and fatten the ground as the other. Moreouer thoſe things that haue paſſed the preſſe lye by vs; wee may at any time haue, and vſe them: but the notes of a Sermon preached are like the *Manna* that *fell on the Saturday* which (if it was not preſently gathered) was vtterly loſt. There is much difference betweene thoſe generall Receipts you finde in Phyſick bookes, and a ſpeciall potion or Electuary made by a truſty Apothecary, according to the direction of a Learned Phyſitian, and particularly applyed to thy peculiare diſeaſe. Euery man hath not the skill of the Apothecary to make the confection, and fewer haue the iudgement of an experienced phyſitian to direct where

and

and how it ought to bee giuen. And albeit thy preacher bee a man of no very extraordinary gifts, yet in regard he is an *Ambassadour sent from God* vnto thee if he faithfully (though perhaps not so eloquently) deliuer his message vnto thee thou oughtst to heare it; and honour him for his Masters sake. His *feete cannot* but seeme *beautifull to thee if they* be *shodd with the Preparation of the Gospell of Peace.*

The diligent Bee *gathereth hony out of Thime, one of the driest herbs that is*; and certainly if thou bee not a drone thy selfe, thou mayest sucke from the mouth of the barrenest and (as thou callest him) the *dryest* Preacher, Doctrine *sweeter then the hony or the hony combe.* Although I assent freely to *Lactantius* that the *truth findeth easyer entrance into the soule when she commeth armed, not onely with her owne strength* but also *with the best*

Plut de tranquill anima

Lact an. instit diuin. lib. 1. c. 1. Potentius inanimos influit & visuâ. instructa, & luce orationis ornata.

best aide, wit, or art can afford. Yet withall I affirme with Saint *Paul* that *faith ſtandeth not in the entiſing words of mans wiſedome*, but in the *demonſtration of the Spirit*, and the *power of God.* Art may moue affection; but nothing but Gods Word and the grace of the Spirit can remoue corruption. Humane wit and learning may tickle the eare, and (as *Seneca* ſpeakes of *Chryſippus* his acute Sentences) *pricke, but neuer pierce* the heart: that is the ſingular prerogatiue of the Word of God. What are *Rams-hornes* in compariſon of ſiluer Trumpets? Yet when God commands and appoints, the harſh ſound of them, ſhall demoliſh thoſe *ſtrong holds of Satan* which the ſweeter and ſhriller ſound of ſiluer Trumpets ſhall not doe. Bee thou *obedient* to him *who is ſet ouer thee in the Lord*, and muſt *giue an account of thy ſoule.* Deſire not to haue thy eares tickled, but thy heart

Sen. Epiſt. 1. ad Lucilii. Pungit non penetrat.

Heb. 4. 12. Peircing to the deuiding &c.

heart pricked, and make then no doubt but that God will blesse his ordinance and thy obedienee; and supply to thee by his Spirit what may bee deficient in the Preachers learning or languagc. But then thou must come prepared to the hearing of the Word by such directions as are set downe in the Word.

The

THE PREPARATORIE Admonition.

THE ANALYSIS.

The preparation to the hearing of the Word consisteth in

1 Consideration, especially of these particulars, viz. that

1 The hearing of the word is a necessarie dutie ioined by God the { Father, Sonne, Holy-Ghost.

2 Wee must giue account to God what, how, and whom wee heare.

3 The word we heare is the word of God, & not of a mortal man.

4 It is the ordinarie meanes of saluation.

5 If we profit not by it, it will be to our greater damnation.

2 Prayer for

1 The Preacher that God would { Direct, Assist } him.

2 Our selues; in that he will giue vs

1 Attention to heare.
2 Vnderstanding to conceiue.
3 Wisedome to apply.
4 Iudgement to discern.
5 Faith to believe.
6 Memory to retaine.
7 Grace to practise the sincere doctrine of Gods holy word.

THE

THE TEXTS.

1 We are commanded by the Father.

HEarken ô Iſraell vnto the ordinances and ſtatutes which I teach you. Deut. 4.1.

Heare my Law ô my people; *incline your eares* to the words of my mouth. Pſal. 78.1.

This is my welbeloued Sonne in whom I am well pleaſed, *heare him*. Mat. 3.17.

The Sonne.

Hee that *heareth* of mee theſe words, &c. Mat. 7.24.

Hee that hath an eare to heare let him *heare*. Mat. 11.15.

The holy Ghoſt to beare heedfully the Word of the Preacher.

Let him that hath an eare *heare* what the *Spirit* ſaith to the Churches. Reu. 2.7.

Take *heed* what ye heare. Mar. 4.24.

Beware of falſe Prophets that come vnto you in ſheeps-clothing. Mat. 7.15.

They *ſearched* the Scriptures, whether thoſe things were ſo. Acts 17.11.

Proue

Proue all things: hold that which is good. 1 Thes. 5. 21.

Try the Spirits whether they be of God or not. 1. Ioh. 4. 1.

Not as the Word of Man, but as the Word of God.

They haue not reiected thee but they haue *reiected me.* 1 Sam. 8. 7.

Hee that heareth you *heareth me,* and he that heareth me heareth him that sent me. Luk. 10. 16.

Blessed is hee that heareth the *Word of God* and keepeth it. Luk. 11. 28.

Ye receiued the Word *not as the Word of men,* but as it is indeed the *Word of God.* 1 Thes. 2. 3.

The *Word of God* is liuely and mighty in operation, &c. Heb. 4. 12.

If any man speake let him speake as the *Word of God.* 1 Pet. 4. 11.

Which will proue the meanes of our saluation.

I am not ashamed of the Gospell of Christ; for it is the *power of God vnto saluation* to euery beleeuer.

leeuer. Rom. 1. 16.

Man *liueth* not by bread only, but by euery *Word* that proceedeth from the mouth *of God*. Luke 4. 4.

Hee that heareth my words and belieueth in mee *hath life eternall*, and *shall not come into condemnation*, but is passed from death to life. Ioh. 9. 24.

To whom shall we goe? Thou hast the words of *eternall life*. Ioh. 6. 68.

Or damnation.

He that refuseth me and receiueth not my words hath one that iudgeth him. The word which I haue spoken it shall *iudge him* at the last day. Ioh. 12. 48.

If I had not come, and spoken vnto them they *had not* had sin. Ioh. 15. 22.

Wee are the sweete smelling sauour of Christ in them that are saued and *them that perish*. 2 Cor. 2. 15.

To the one wee are the *sauour of death vnto death*: and to the

other the ſauour of life vnto life, verſe 16.

2. *Wee muſt pray for the Preacher.*

Continue in *Prayer*, and watch in the ſame with thankſgiuing. Coloſ 4. 2.

Praying for vs, that God may open to vs *the dore of vtterance* to ſpeake the myſteries of Chriſt. verſe 3.

For our ſelues that we may Attend.

That I may vtter it as it becommeth me to ſpeake. verſe 4.

A certaine woman named *Lydia* heard vs, whoſe heart the Lord opened that ſhe *attended* to the things that *Paul* ſpake. Acts 16. 14.

Vnderſtand

Giue me *vnderſtanding* and I will keepe thy Law. Pſal. 119. 34.

Diſcerne.

And this I pray that ye may abound yet more and more in *knowledge and in all iudgement.* Phil. 1. 9.

That yee may *diſcerne* thoſe things that differ. verſe 10.

The Lord giue thee a *right iudgement* in all things. 2 Tim. 2. 7.

God

God that commanded the light to ſhine out of darkneſſe, is he that hath *ſhined* in our hearts, to *giue the light of the knowledge* of the glory of God, in the face of Ieſus Chriſt. 2 Cor. 4. 6.

Beliene.

The Apoſtles ſaid Lord increaſe our *Faith*. Luke 17. 5.

For this cauſe I bow my knees to the Father of our Lord Ieſus Chriſt, &c. Epheſ. 3. 14.

That Chriſt may dwell in your hearts *by faith*. verſe 17.

Remember.

And his Mother *kept* all theſe ſayings in *her heart*. Luk. 2. 51.

I haue *hid* thy promiſes *in my heart*, that I might not ſin againſt thee Pſal. 119. 11.

Practice.

Whoſoeuer heareth of mee theſe words and *doeth* the ſame I will liken him to a wiſe man that built his houſe vpon a rock Mat. 7. 24.

If ye know theſe things bleſſed are ye if ye *do them*, Ioh. 13. 17.

Be ye *doers of the Word* & not hearers only deceiuing your own ſoules. Iam. 1. 22.

The Preparatory Hymne, wherein the

deuout ſoule expreſſeth her

- a High eſteeme of the Word.
- b Continuall meditating on it.
- c Exceeding delight in it.

Feruent deſire to be

- d Inſtructed in it.
- e Ruled by it.

a My ſoule *breaketh for the longing* it hath vnto thy iudgements at all times. Pſal 119.20.

The Law of thy mouth is *better* to me then *thouſands of gold and ſiluer*. verſe 72.

The Law of the Lord is *perfect* conuerting the ſoule: the teſtimony of the Lord is *ſure* making wiſe the ſimple. Pſal. 19. 7.

The Statutes of the Lord are

right

right and *reioyce the heart*: the commandement of the Lord is *pure*, enlightning the eyes. ver. 8

The feare of the Lord is *cleane* enduring for euer: the Iudgements of the Lord are *true* and *righteous* altogether. verse 9.

More to bee desired are they then *gold*, yea then *much fine gold*; *sweeter* also then *hony*, and the *hony combe*. verse 10.

Moreouer by them is thy seruant *taught*: and in keeping of them is great *reward*. verse 11.

[b] I will *meditate* in thy precepts, and haue respect to thy waies. Psal 119. 15.

O how I loue thy Law it is my *meditation* all the day. ver. 97.

Thy words haue I *hid* in mine heart that I might not sin against thee. verse 11.

[c] I will *delight* my selfe in thy statutes: I will not forget thy word. verse 16.

Thy testimonies are my *delight* & my counsellers. verse 24.

Thy teſtimonies haue I claimed as mine *heritage* for euer; for they are the very *ioy* of mine heart. verſe 111.

[d] Open *thou mine eyes* that I may behold the wondrous things of thy Law. verſe. 18.

Make me to *vnderſtand* the way of thy precepts: ſo ſhall I talke of thy wondrous workes. verſe 27.

[e] *Order my ſteps* in thy Word: and let not any iniquity haue dominion ouer me. verſe 133.

Make thy face to ſhine vpon thy ſeruant: and teach mee thy ſtatutes. verſe 135.

The Preparatory Prayer.

GRatious God who haſt appointed the *opening of the Scriptures* by preaching to bee the ordinary meanes of ſaluation to all thy choſen; bleſſe this thine ordinance

nance to me, and prepare me for it. Grant that thy Word *being mixed with faith in me* may bee vnto me a *sauour of life vnto life, and not a sauour of death vnto death.* Direct and assist thy Minister that hee may *rightly deuide it. Open vnto* him the *dore of vtterance*, that what he hath conceiued in thy feare vpon thy holy Oracles, hee may deliuer to thy glory. *Fill* him with the *holy Ghost* that his *lips may bee full of grace*, and that he may *speake* instruction to mine ignorance, correction to my errors, comfort to mine afflictions, and *peace* to my conscience. Guide the *sword of the spirit* in his hand that it may meete with, and smite my speciall corruptions and bosome sins, knowne, or vnknowne; and giue me patience to endure the iust reproofe of them by his Ministry, and loue him for it, and amend by it. *Open my heart* that I *may attend* to *those things that belong*

to my peace, Endue me with *wisdome*, and *spirituall vnderstanding* that I may *discerne those things* that *differ*, and *try all things*, and *hold that which is good*, and apply it to my selfe for the *subduing* of my *fleshly members*, and affections, and *building me vp in the most holy faith of thine Elect*. *Quicken me with thy spirit* that I may cheerefully, and willingly, and constantly listen to *the voice of the* heauenly *charmer*, that hee may kill the venome of sinne in my soule. *Let the words of* thy Preacher *drop* as raine, and *distill as deaw vpon* me, and into mee to make my barren heart fruitfull in holy affections & desires; my minde in heauenly thoughts and conceptions; my tongue in *wholsome words*, and *graceful* speeches; my hands in all manner of good workes, that I proue not an *idle hearer* but *a doer, of the Word*, & constant practicer of al holy duties to the honour of thy holy and

blessed

blessed Name, and the saluation of my soule in *the day of the Lord Iesus*, To whom with thee and the holy Ghost, &c.

The Preparation to the receiuing of the holy Sacrament.

IT being reuealed to aged *Simeon* that hee should see his Sauiour in the flesh before hee rendered vp his owne Spirit; when hee came into *the Temple of the Lord* and there *found the Lord of the Temple*, hee was so ouer-ioyed therewith that hee tooke the babe into his armes, embraced it, and began his Swan-like song or *Nunc dimittis*, saying, *Lord now lettest thou thy seruant depart in peace*; for I haue seene the *Prince of Peace*. *Mine eyes haue seene thy saluation*, and I desire to see no more. *Into thy hands* ô sweete

Ber. Serm. de purificatione Hodie dominus Templi ingressus est Templum Domini.

babe whom I hold in mine arms I *commend my* fainting *Spirit*, *Embrace* my ſoule with thine *armes* of mercy, as I *embrace* thy body with theſe *armes* of fleſh. This ſingular prerogatiue of *Simeon*, (or rather a farre greater) the Lord vouchſafeth thee & deuout ſoule, when he biddeth thee to his holy Table; euen to *take into thy* hands thy Sauiour: *To ſee with thine eyes, & handle with thy hands*, yea and taſte with thy mouth the *Word of life*. For by, & with the ſacred elements, (though not in, or vnder them) thou partakeſt of the fleſh and bloud of the Son of God ſpiritually, (for his *words are ſpirit and life*) yet truly, and in very deede, for hee is *the liuing bread that came downe from heauen*; his fleſh *is meate indeede*, and *his blood is drinke indeede*. As at ſumptuous feaſts where curious ſeruices are, thou ſeeſt the proportion and ſhape of the Deere or Fowle ſet out in gold and colours on the outſide

outside or lidde of those baked meates which are truly contained vnder it, and to bee eaten: So vnder the *holy formes of bread and wine* thou *feedest* on thy Sauiour. That which is represented in the signe to the eye of the body is presented in the thing signified to the eye of the soule and hand of thy faith; what is shadowed in the Sacrament is truly also exhibited by it. *Qui credit edit: If thou beleeuest that thou eatest, thou eatest that thou beleeuest*: let no hereticall *Harpyes* pluck from thee thy heauenly dish or meate as *Celeno did Æneas's*.

Beware of two sorts of Hereticks especially, which seeke to beguile thee in the *Sacrament*, or rather of it {*Sacramentaries.* / *viz* the / *Papists.*} the one denyeth the signe, the other the thing signified. The one offereth thee a shadow without the body, the other the body without the shadow, and conse-

quently neither of them giueth thee the true Sacrament which in nature and ſubſtance coſiſteth of both. The Sacramentary would robb thee of the *Iewell*, the Papiſt of the *Casket*. Lay thou thine hands on both, hold both faſt as thou ſeeſt the verity and ſubſtance of the one, ſo beleeue that verity and ſubſtance of the other. As thou takeſt the one, receiue the other: As thou handleſt the one, apprehend the other: As thou feedeſt with thy mouth on the one, feede in thy heart on the other: And as truly as the one *nouriſheth* thy body to a temporall, ſo the other ſhall preſerue thy ſoule to eternall life. For it is the *tree of Life* which *growes in the middeſt of the Paradice* of *God*, his *Church* on earth. The way to the myſticall tree in *Paradice* was guarded by an *Angel waning a flaming ſword*: The way to this in like manner is fenced. There ſtands an *Angell* at the Table;

Table; Gods Minister brandishing the *sword of the Spirit*, and forbidding (vnder paine of death) any to eate of this fruit, that haue their teeth set on edge with the *apples* of *Sodome* and *grapes of Gomorrah*. Other fruits and meate are prepared for vs; but we must be prepared for this before we eate it. The *bread* of the earth cannot feed when thou eatest it, till it bee changed into thy body because thou art more excellent then it: but this bread which came downe from heauen is more excellent then thou art, and therefore thou must be changed into it before it nourish thee. All other meate is receiued as it is in it selfe, and no otherwise: but this is diuers as it is receiued. Other meate affecteth and altereth the taste, but heere the taste altereth the meate. For if it be *worthily* receiued it is the body and blood of *Christ*; if vnworthily it is but bare bread and wine,

wine. If it meete with a ſpirituall taſte, and appetite, & ſtomack purged and prepared, it proueth the food of life, nay of immortality: if otherwiſe, it turneth into deadly poyſon: for *hee that eateth and drinketh vnworthily, eateth and drinketh damnation to himſelfe not diſcerning the Lords body.* A learned Phyſitian that tendreth the health and life of thy body will neuer miniſter ſtrong phyſick that will amend or end thee before hee prepareth thy body accordingly. This *Sacrament* is not onely foode, but alſo phyſick to cure thy ſoule; yea ſuch ſtrong phyſick as will worke effectually one way or other, to thy health and ſaluation, or to thy death and damnation. Bee carefull therefore before thou takeſt it to prepare thy ſelfe for it; and for thy helpe peruſe the Admonition, Hymne, and Prayer following.

Caluin inſtit. par. 2. ſacram.
1 Cor. 11. 29.

The

The admonition before the Communion.

THE ANALYSIS.

The due preparation to the Sacrament is by

1 Examination whether thou hast
- 1 A feruent desire to partake of this holy table.
- 2 Competent knowledge in this high mysterie.
- 3 Faith in Christs incarnation & death, and affiance in the merits of both.
- 4 A conscience cleansed by true repentance.
- 5 An heart free from malice and all vncharitablenesse.

2 Prayer

He that worthily receiueth must
1. Examine.
2. Desire.

THE TEXTS.

Let a man examine himselfe, and so let him eate of that bread and drinke of that cup. 1. Cor. 11. 28.

Blessed are they that hunger and thirst for righteousnesse sake, for they shall be satisfied. Math. 5. 6.

Ho,

Ho, euery one that thirsteth, come ye to the waters. Isa. 55. 1.

Giue vs euermore of this bread. Ioh. 6. 34.

3. Know. *For he that eateth and drinketh vnworthily, eateth and drinketh damnation to himselfe, not discerning the Lords bodie,* 1. Corinth. 11. 29.

4. Believe. *I am the bread of life; hee that cometh to me shall not hunger, and he that believeth in me shall never thirst,* Ioh. 6. 35.

Christ dwelleth in vs by faith. Ephes. 3. 17.

5. Repent. *I will wash mine hands in innocencie, and so will I go to thine altar ô God.* Psal. 26. 6.

To the impure all things are impure. Tit. 1. 15.

6. Loue. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee.* Math. 5. 23.

Leaue thou thy gift before the Altar, and go thy way, be reconciled to thy brother, and then come and offer

offer thy gift. ver. 24.

Wee being many are one bread and one bodie; for we are all partakers of this one bread. 1. Cor. 10. 17

A preparatory Hymne to bee vsed before, or at the receiuing of the blessed Sacrament; wherein the deuout soule expresseth

her { a *Desire* of the foode of life. b *Hope* that she shall obtaine it. c *Thankes* for it.

a *As the Hart panteth after the water brookes; so panteth my soule after thee ô God.* Psal. 42. 1.

My soule thirsteth for God, euen for the liuing God. ver. 2.

My soule thirsteth for thee: my soule longeth for thee as a drie and thirstie land. Psal. 63. 1.

I will blesse thee while I liue; I will lift vp my hands in thy Name. ver. 4.

My

b *My soule shall be satisfied with marrow and fatnesse, and my mouth shall praise thee with ioyfull lips.* ver. 5.

Thou prepares a table before me, and my cup runneth ouer. Ps. 23. 5.

The Lord is the portion of my inheritance, and of my cup. Psal 16. 5.

I will take the cup of saluation, & call vpon the Name of the Lord. Psal. 116. 13.

c *I will pay my vowes vnto the Lord, now in the presence of all his people.* ver. 14.

I will offer vnto thee the sacrifice of thanksgiuing, and will call vpon the name of the Lord, ver. 17. *saying*

The Prayer before the Communion.

GRacious *Redeemer*, who out of thy *pierced side openedst* to all that thirst for thy grace a *double fountaine for sinne and vncleanesse*, the one of *water*, the other of *blood*; the one to purge the guilt, the other the filth of sinne,

and

and haſt *ſealed* theſe ineſtimable benefits of *ſanctification* and *redemption* vnto all beleeuers by the Sacraments of *Baptiſme* and of thy *holy Supper*, aſſiſt me by thy Spirit in the ſanctified vſe of theſe holy Myſteries and Symbolls of thy moſt bleſſed bodie and bloud. Moſt louing & bountifull Lord, who haſt prepared ſuch a table for me, giue me a mouth and ſtomacke according, that I may worthily receiue theſe heauenly dainties to the glorie of thine infinite goodneſſe, and the euerlaſting comfort of my ſoule. Cleare the eyes of mine vnderſtanding from all miſts of hereticall fancies & carnall imaginations, that I may rightly diſtinguiſh the ſignes from the things ſignified by them, and alſo diſcerne thy bodie from common meate. Sharpen my appetite that I may hungrily feede vpon this bread, of which whoſoeuer eateth ſhall neuer hunger; and thirſtily

ſtily drinke of this cup, of which *whoſoeuer drinketh ſhall neuer thirſt*, O thou true foode of my ſoule, receiue me who am now to receiue thee. Quicken me with thy Spirit, who wilt feede me with thy fleſh, vouchſafe me thy grace, who communicateſt to me thy nature, that as in and by theſe holy Myſteries, I receiue life from thee: ſo I may alſo receiue by them grace to liue to thee: *not ſeeking mine owne pleaſure, nor doing mine owne will*, but deuoting the remainder of my life to thy ſeruice, and yeelding my ſelfe wholly to the power of thy ſanctifying grace, *to worke in me alwaies that which is pleaſing in thy ſight*. So be it. *Amen*.

Religious duties to be performed at the time of the receiuing the Communion.

1. Prepare thy body by a decent geſture.

2. Recollect thy mind, and fixe thy thoughts wholly vpon this moſt ſacred action ſtir vp in thee.

1 An holy feare out of this conſideration, that *God* is there preſent in a ſpeciall manner, and his *Angels* attending on him, and obſeruing thee. Say to thy ſelfe in the words of *Iacob*.

O how fearefull is this place; it is no other then the houſe of God, and gate of heauen.

2 An holy aſtoniſhment or admiration, out of this conſideration that the *Lord* thy *Maker* and *Redeemer*, and the high poſſeſſour of heauen and earth, ſo farre humbles himſelfe as to bee thy gueſt.

Say

Say to thy ſelfe in the words of *Salomon*.

Is it true indeed that God will dwell on the earth? Behold the heauen, and heauen of heauens cannot containe him; how much leſſe the narrow roome of my ſoule? 1. King 8. 27.

3 An holy abaſhment or confuſion, out of this conſideration, that ſo vile a worme, and ſinfull wretch as thou art ſhould haue ſo infinite a Maieſtie, and holy *God* to come and ſup with thee.

3. *Stirre vp in thee.*

Say to thy ſelfe in the words of the *Centurion*.

Lord I am not worthy that thou ſhouldeſt come vnder my roofe: or with S. Peter, *Depart from me, for I am a ſinfull man.*

4 An holy ſorrow out of this conſideration, ſ thy ſins did put thy Sauiour to theſe torments, which are ſignified,

and

and liuely repreſented in this Sacrament.

Say to thy ſelfe in the words of *Ieremiah*.

O that mine eyes were a fountaine of teares to bewaile thoſe ſinnes which drew ſo much bloud from my Sauiour.

5 An holy ioy, out of this conſideration, that the infinite debt of thy ſins is diſcharged, and the acquittance deliuered into thy hands.

Say to thy ſelfe in the words ſpoken of *Zacheus*.

This day ſalvation is come into mine houſe.

6 An holy deſire of expreſſing ſome kind of thankfulneſſe to *God*, out of this conſideration, that together with the Sacramēt thou receiueſt *Chriſt* himſelfe, and all the benefits of his paſſion.

Say to thy ſelfe in the words of *Dauid*.

What

What shall I render vnto the Lord for all his benefits that he hath done vnto me? I will take the cup of saluation, and call vpon the name of the Lord.

4 Ioyne the signes with the things signified.

Take / Feede on } bodily { Bread / Wine

ghostly { Bodie. / Bloud.

5 Obserue & meditate vpon the resemblances betweene them.

1 Bread and wine, true, and in substance, not in appearance onely.

Christs bodie a true bodie; his bloud true bloud, not in shew onely as some Heretickes haue imagined.

2 Bread one bodie or lumpe made of many graines: wine one liquor or drinke of many grapes.

Christ his body one of many members vnited together.

3 Bread and wine an entire repast.

Christs

Christs body and blond the perfect refection of the soule.

4 Bread and wine strengthen and comfort the heart.

Christs body and blond establisheth the heart and comforteth the conscience.

5 Bread and wine the common foode of men, not children.

Christs bodie and blond in the Sacrament no foode for children, but men in riper yeares that can examine themselues.

6 Bread and wine are designed and set apart for the holy Communion.

Christs body and blond designed and appointed by God for man his redemption, and satisfaction.

7 Bread and wine layed vpon the Communion table.

Christs body and blond layed vpon the Altar of the crosse.

8 Bread and wine consecrated by the Priest, and exhibited to the Communicants.

Christs body and blond consecrated by

by the eternall Spirit, and offered to his Father.

9 Bread broken, wine poured out.

Christs body bruised and torne, and his blond powred out.

10 Bread and wine giuen by the Minister.

Christs body and blond giuen by the Father.

11 Bread and wine taken into the hands of the faithfull Communicant.

Christs body and blond receiued by faith, and applyed.

12 Bread and wine eaten and drunke with the mouth.

Christs body and blond fed vpon in the heart.

13 Bread and wine vnited to the substance of our body, and made one with vs.

Christs body and blond vnited to vs & made one with vs by an vnspeakable and inseparable coniunction.

14 Bread and wine sustaine and nourish the body to a temporall life.

Christ

Christs body and bloud nourish and preserue body and soule to eternall life.

15 Bread and wine increase the substance of one body.

Christs body and bloud worthily receiued, increase faith and all spirituall graces in the soule.

Short prayers to be vsed in the very act of receiuing, or a little before.

Lord make me a worthy partaker of these most holy mysteries:

{Prepare me before / Assist me in / Comfort and confirme me after} the receiuing of this heauenly foode.

Lord {1 Renew my repentance. / 2 Confirme my faith. / 3 Perfect my charitie. / 4 Increase my knowledge. / 5 Fasten my intention. / 6 Quicken my deuotion.}

Lord giue me I humbly beseech thee;

1 Sorrow for my sin.
2 Thirst of thy grace.
3 Knowledge in thy mysteries.
4 Faith in thy promises.
5 Loue to thy members.
6 Thankfulnesse for this inestimable fauour thou vouchsafest me inbidding me to thine owne Table.

A short thanksgiuing after the Communion, to be vsed in the seate or at the Lords Table.

GRacious Redeemer, I most heartily thank thee for these pledges of thy loue, and tokens of thy fauour, and *seales* of the generall pardon for all my sins. And I vow by the helpe of thy strengthening grace from henceforth euer to *abstaine euen from all appearance*

appearance of euill, & neuer willingly to offend thee in thought, word, or deed. *How shou'd I sinne against* thee who haſt *died for me, and waſhed my ſinnes in thy bloud*, which I haue now receiued to my vnſpeakable comfort? Another.

Affect me with a taſte of this heauenly food, and continue the relliſh of it in the mouth of my ſoule; & make me for euer hereafter loath the worlds delicacies, the fleſhes baites, and the diuels morſels; eſpecially the *forbidden fruite* of, &c. Here name thy ſecret and boſome ſinnes, which thou haſt bene laſt or moſt ouertaken with. Another.

Welcome bleſſed and heauenly gueſt, my deareſt Lord and bountifull Sauiour. I *bow the knees* of my heart vnto thee; I put my hands vnder thy ſacred *feete pierced with nailes for me*; I lay downe before thee the *keyes* of my *euerlaſting doore*: Enter high

Lord of heauen and earth; take possession of all my inner roomes: Command and rule all the faculties of my soule, and members of my body, especially the *hidden roome of my heart*: Liue and dwell with me here below by faith, till I come to dwell with thee for euer aboue in heauen. So bee it.

Vse also this forme.

How is it that my Lord is come himselfe to visite me. Can a sinfull man expect of God such grace? much lesse deserue it. Wilt thou *conuerse with Publicans and such sinners* as I am? Nay wilt thou not onely *eate with them*, but suffer thy selfe to be eaten of them? I am astonished at this thy wonderfull humilitie, and vnconceiueable loue, Lord make me for euer mindfull of it, & thankfull for it. Amen.

Or this.

Glorie be to God on high, on earth peace, and eternall comfort in my conscience. I am fed now with thy body, and my heart is cheared

cheared with the *cup of the new Teſtament in thy bloud*. Now I am incorporated into thy myſticall body, and am made *fleſh of thy fleſh, bone of thy bone*. Lord let nothing be euer able to ſeparate me from this; but ſith *all things worke for the good of thy choſen*, let all things more and more vnite me to thee, that I may *grow from grace to grace, and ſtrength to ſtrength*, till I come *to the full meaſure of thy perfect age*. Amen.

I haue now *eaten of this bread* and *drunke of this cup*, according to thine holy ordinance: Lord grant that I may feele in my ſoule the effect of this ſpirituall refection, by the confirming of my faith, aſſurance of my hope, enlargement of my loue, and my increaſe in ſpirituall ſtrength againſt all tentations. *Or this.*

At my conception and birth thou gaueſt me my ſelfe ô Lord, and now according to thy promiſe *Or this.*

miſe in the Sacrament thou haſt giuen me thy ſelfe, and by faith I haue receiued thee. I can do no leſſe, and I would I could do more then giue my ſelfe wholly vnto thee. Refuſe me not who haſt *giuen thy ſelfe for me*, and vnto me. Take me into thy fauour and ſeruice. Keepe mee in thy Church which is thy houſe continually, and protect me againſt all my bodily and ghoſtly enemies.

A larger forme of Thankſgiuing after thou returneſt to thy houſe or chamber from receiuing the Communion.

I Yeeld vnto thee, ô moſt bountifull, gracious, and euerliuing Lord and Sauiour, the greateſt thanks my heart can conceiue, or tongue expreſſe, for this ineſtimable fauour, that thou vouchſafeſt

safest to bid me to thine owne Table, and there hast feasted my soule with the true Manna that came downe from heauen, the foode of Angels, thine owne blessed body and bloud. *O knit my heart*, and affections for euer *vnto thee*, who hast substantially and inseparably vnited thy selfe vnto mankind, by taking flesh from vs in thine incarnation, and giuing vs thy flesh in this sacred institution. What *shall be able to separate* me *from thee*, or from thy members, who by thy Spirit and vertue of this Sacrament, am truly incorporated into thee, and made a member of thy mysticall body? How can I question thy loue, who hast giuen me this pledge of thy fauour? How can I forget thy bitter death and passion, whereof thou hast instituted so liuely *a memoriall*? How can I doubt of thy promises, whereof thou hast giuen such a *seale*? How should I distrust my future *inheritance*,

ritance, whereof thou haſt giuen me this *earneſt*? I know *thou wilt denie me no good* thing, who haſt *giuen me thy ſelfe*. I know that I ſhall liue eternally and bleſſedly, becauſe by thy faith working in and through this Sacrament, I receiue the ſeede of immortalitie; I am truly made partaker of thy naturall, yea and a liuely part of thy myſticall bodie; and when the head reigneth in eternall glorie, the members muſt needs participate of glorious eternitie. What ſhall I offer vnto thee for theſe ſo ſingular benefits, which I receiue by the Sacrament? My body is vile, my ſoule ſinfull, and worſe then nothing in reſpect of thy glorious and ſacred fleſh and bloud. One drop of thy bloud is more to be valued, then a thouſand worlds; which yet to teſtifie the aboundance of thy loue, thou pouredſt out, and *offeredſt* plentifully *for me* vpon the *croſſe*, and now affordeſt *to me* in the

cup.

cup. Shall I not ſpend my deareſt hearts bloud in thy ſeruice, who haſt ſhed thine for me? Shall I not willingly ſeale thy truth (if need bee) with my bloud, who haue now receiued the pardon of all my ſinnes, ſigned with it? What ſhall I render to thee for all thy louing mercies contained in this conduit of thy grace? I will *take this cup of ſaluation*, and I will not refuſe the *cup of trembling* for thy ſake, by the helpe of thy grace. I will more ſtrictly keepe my holy vowes which I haue heretofore made, and now renew. I will ſeeke to carrie my ſelfe as a gueſt of ſo holy a table. Hauing eaten *Angels meate*, I will endeauour my ſelfe to leade an *Angels* life. Hauing *ſupped with thee*, I will *reſt with thee*, & haue my *conuerſation in heauen*, and dwell with thee for euer. *Amen.*

THE PRACTICE OF PRIVATE DEVOtion, both ordinarie and extraordinarie, in health and sicknesse, and at the houre of death.

The scope of the Author and reason of his method and order.

CHRISTIAN READER,

IN these Deuotions which I first offered (for the greater part) to God for my selfe, and now offer to the presse for thy vse, all that I intend, affect, and labour for is, to expresse in the matter pious affection; in the forme Scripture phrase and elocution.

cution. For it ſeemeth to mee moſt agreeable to ſpeake to God as neare as wee can in the ſame language he ſpeakes to vs, which is the ſanctified language of the Bible. As for affected humane eloquence (conſiſting inſtreined conceits of wit, and *ſwelling words of vanitie*) which, as it is puffed vp it ſelfe, ſo it puffeth vp thoſe that vſe it; I hold it altogether vnfit for a Miniſter of the Goſpell, eſpecially in meditations, or exerciſes of this nature. For in theſe we ought moſt of all to *denie our ſelues*, and to *captiuate, not onely* our *thoughts* to the conceptions, but our tongs to the words and phraſes of the inſpired Oracles of God. As *Menander* ſaid of women, that *they were faireſt who were not painted at all*; and *Tullie* of Atticus his booke, that the grauitie of the ſtile, and *neglect* of light *ornaments* was *a grace and ornament vnto it*: So it may be moſt truly auouched of holy

vowes,

vowes, meditations, and prayers, that ſinceritie is beſt art, and ſimplicitie their garbe, modeſty their trimming, and zeale their glorie, when they are ſo conceiued and vttered, that they ſhew moſt affection and leaſt affectation of art, wit, or language. Sighs are the figures that moue Almightie God, and teares the fluent and moſt current Rhetoricke before him; for he that made the mouth is not taken with words, vnleſſe they be ſuch as proceed from his owne mouth, and are warranted by his word: ſuch as carrie in them a manifeſt print of that *paterne of ſound or wholeſome words* ſet before vs by the Apoſtles. Now a ſwelling *member is* not ſound, neither is blowne meate wholeſome. The wiſeſt among the heathen could diſtinguiſh betweene a Matrons and a Curtizans attire and ornaments; a loftie and a turgent ſtile; the Aſiaticke ſuperfluitie, and Attick knife

Quint. inſtit. Orat. Tumor licet grandis contrarius eſt ſanitati.

knife and modeſty which *pruned the luxuriancy* of pregnant wits, & flouriſhing ſtyles running out into ſuperfluous ſtemmes, that the *preſſes of eloquence might abound, not with leaues of words, but iuyce & ſap of Sentences, as it were grapes preſſed together.* Thus eloquently Saint *Ierom* declareth that Athenian eloquence, and ſingularly approued it: to whoſe iudgement I ſubmit; onely I would adde this, that euen this iuycie kinde of ſententious eloquence, reliſheth not a deuout ſoule, vnleſſe it haue in it the taſte and tincture of the *vines of Engaddy.*

Ierom. ad Ruſticum. Luxuriantes flagellis vineas falcibus reprimebam, vt eloquentiæ torcularia non verborũ pampinis, ſed ſenſuũ quaſi vuarum expreſſionibus redundarent.

Draw me ſaith the Spowſe, *we will runne after thee*, ſay her honourable attendants, becauſe *of the ſweete ſauour of thy eyntments.* The *ſpowſe of Chriſt* delighteth not in exoticall perfumes though neuer ſo coſtly, becauſe howſoeuer they pleaſe thy ſmell, yet they corrupt the braine, and oftentimes

tentimes poyſon the ſpirits. But the *ſmell of Chriſts oyntments*, who was *annointed with the oyle of gladneſſe aboue all his brethren*, is the *ſauour of life vnto life*. Therefore both the Spowſe her ſelfe, and all her maides of honour (*i.e. Virgins and chaſte ſoules*) runne after it: And this my *hand-maid* alſo followeth after them, yet as *Peter followed Chriſt, a farre off*. The path in which ſhee treads is this.

Origen in Cam.

From the generall ſhe paſſeth to particular, from extraordinary to ordinary, from the chamber and Cloſet, to the ſicke and death-bedds Deuotion.

Hac erit admiſſa meta terenda rota.

1 BEcauſe the morning and euening were euery day in the weeke I begimne with the dayes Deuotion in generall, and for morning and euening I frame ſuch

ſuch Admonitions, Hymnes, and Prayers, as may ſerue for any day, Sabboth, or weeke day, feſtiuall or common.

2. Next I furniſh the Chriſtian Sabboth, becauſe (as *Ignatius* ſtyleth it) it is the chiefe and ſoueraigne day, and the *Queene of all dayes*, and may rightly challenge the precedency of all feſtiualls, both in regard of Gods ſtrict command for the religious obſeruing it, and for that it is the fampler of them, they being cut as it were out of the dayes of the weeke, otherwiſe dayes of labour, according to the patterne of the Sabboths reſt.

3. The feaſts peculiarly dedicated to our Sauiour and the holy Ghoſt ſucceede the Sabboth, and precede the weeke dayes. For whatſoeuer ſcruple hath bin made of Saints dayes, the whole world as farre as it is, or euer was Chriſtian, hath obſerued religiouſly, theſe feaſts as Monu-

ments

ments and a kinde of Sacraments to refresh the memory of the chiefe workes of our Lord, and mysteries of our faith, *to checke and controle* whose vniuersall *and vniforme* practice, especially in a matter of this nature is *most insolent madnesse*. God (saith *Paulinus*) hath *garnished the Church Calender* with *festiuall dayes, as the heauen with Starres, or a garlãd with roses*. Is not *Christ the rose of Sharon*, and the *bright morning Starre*? Doubtles then the festiualls in speciall consecrated to him, ought to bee as the faireſt *flowrs* in the round *garland* of the yeere, and brighteſt *Starres* in the Church-*firmament*. Wee neuer reade of any (saith *Calvin*) that were *blamed for drawing too much water out of the well of life*: Neither can wee possibly giue too much honour to the *King of glory*. Saint *Bernards* consequence is as sound as it is pious. If *we celebrate the Saints* solemnities,

Aug. Epist. ad Ianuarium.

Bern. Serm. de Pent.

how

how much more ought wee to keepe his who made them Saints?

In the Deuotion fitted to these dayes, first I lay the *ground* out of Scripture, and then *descant* vpon it in the Admonition, Hymne, and Prayer; all which allude to the Hiſtory of that feaſt.

4. After theſe feaſts, the week-dayes come in their order. The Saints, Martyrs, and Arch-angels dayes I haue purpoſely omitted: not that I diſlike the keeping of them; for I haue euer, and will iuſtify, and maintaine the obſeruation of them, according to that godly inſtitution, and practice of our Church. But I deſired to keepe my booke within the compaſſe of the title, which is a *Manuell*. And albeit wee *honour* Saints, and Martyrs, yet *religious Deuotion* which is my Theame is reſtrained to *God* by holy *Dauid*. *Whom haue I in heauen but thee ô*

Lord

Lord. In the Church of *Rome* there are many *Deuotions* to Saints, and more to our Lady then to Christ, but wee acknowledge no religious *Deuotions*, but to him who *charmed* the *old Serpent*, with that voice of his Father! *Him onely shalt thou serue.*

In the weeke daies Deuotion, those words of our Sauiour were my loadestarre. *My father worketh, and I worke:* For all the morning prayers haue relation to some worke of God the Father, in the *sixe dayes of Creation:* and all the euening to some worke of God the Sonne, in the *sixe dayes*, immediately before his glorious resurrection. The admonitions for morning and euening, containe 12 beatitudes, or blessednes; 8 mentioned by our Sauiour, *Mathew* 5. and the rest out of other choice Texts of Scripture. All which blessednesses I wish thee from my heart,

heart, desiring thee to
afford me one Prayer,
who haue stored
thee with
many.

W

Thine in the Lord Iesus

D. F.

The

THE *MORNINGS* DEVOTION.

An admonition for the Morning.

WEE haue a more ſure word of Prophecie whereunto ye do well that yee take heede, as vnto a *light* that ſhineth in a dark place, vntill the *day dawne*, and the *day ſtarre* ariſe in your hearts. 1 Pet. 1.19.

I am the roote, and the offſpring of *Dauid* (ſaith Chriſt) and I am the *bright morning Starre*. Reu. 22.16.

Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall giue thee *light*. Epheſ. 5.14.

It is now time to *awake out of ſleepe*, for now our ſaluation is neerer then when wee beliued. Rom. 13.11.

The night is paſt, the *day* is at hand,

hand, therfore caſt off the works of darkneſſe, and put on the *armour of light*. verſe 12.

See that ye walk circumſpectly, redeeming the time, becauſe the dayes are euill Eph. 5. 15.

Walke honeſtly as in the *day*, not in rioting, and drunkenneſſe, not in chambering, and wantoneſſe, not in ſtriſe and enuying, but put on the Lord Ieſus, and make no prouiſion for the fleſh, to fulfill the luſts thereof. Rom. 13. 13. 14.

A Hymne for the Morning.

O Lord thou art my God, *earely* will I ſeeke thee; my ſoule thirſteth for thee; I will ſing alowd of thy power, and mercy in the *morning*. Pſal. 63. 1. 2. Pſal. 59. 10.

My tongue ſhall ſpeake of thy righteouſneſſe, and thy praiſe all the *day* long. Pſal. 35. 28.

I layd mee downe, and ſlept, for

for thou Lord ſuſtainedſt me. Pſal.3.5.

I haue dwelt in the ſecret place of the moſt High, & abode vnder the ſhadow of the Almighty. Pſal.91.1.

4 He ſhall couer me with his feathers, and vnder his wings will I truſt; his faithfulneſſe and truth ſhall bee my ſhield, and buckler. ver.4.

Lord ariſe and lift vp the *light* of thy countenance vpon me. Pſ. 4.7.

Teach me to number my *dayes* that I may apply my heart vnto wiſedome; Inſtruct mee in the way which I ſhall go, and guide me with thine eye. Pſal. 90.12. Pſal.32.9.

Teach mee thy way ô Lord, and I will walke in thy truth; ô knit my heart to thee, that I may feare thy Name! Pſal.86.11.

Hold vp my goings in thy path, that my footſteps ſlip not. Pſal.17.5.

mercy,

O satisfie mee earlie with thy mercy, and that soone that I may reioyce, and be glad al my dayes! Psal. 143.8.

Let the beauty of the Lord my God be vpon mee; establish thou the worke of my hands vpon me; ô prosper thou my handie worke. Psal. 90.17.

A Prayer for the Morning.

GRacious Father, *rich in mercy to all* thy children that call vpon thee, accept I beseech thee this *my morning Sacrifice of praise, & thanksgiuing*, which with a willing heart, and deuout affection I offer vnto thee in confidence of thy sonnes infinite merits, and acknowledgement of thine euerlasting loue, and those inestimable benefits which by him, and for him, and with him thou conferredst vpon me, and all thine Elect in him. *How deare are the thoughts of thy*

mercies

mercies vnto me, how great is the ſumme of them? Who can value the precious *Pearle* of thy Word, and treaſure of thy grace? Who can raiſe his thoughts, and deſires to the *high price of* our *calling*, an *incorruptible crowne of glory layd vp for vs in heauen?* Lord fit me with thy grace, that I may abound in thankſgiuing, and praiſes for it. Enlarge my heart with thy loue, that I may in ſome ſort *comprehend with al Saints, the meaſure* of thine infinite loue *manifeſted* to me in the *faith of Ieſus Chriſt*, and abundantly teſtified by *writing my name in the booke of life* before I was; and *engrauing* me *as a ſignet* with thine owne image at my creation; and when I had defaced, and in a manner quite raced it out, by renuing it in me againe, and *redeeming* me that had *ſold* my ſelfe as a bond-ſlaue *vnder ſinne*, and death, *not with corruptible things*, as gold, *ſiluer or pretious ſtones*, but with the

the inualuable, and incorruptible *blood of thine onely begotten ſon, who gaue his life* for my *ranſome*, and by his ſuffering, and death hath purchaſed for me a *crowne of life*. To whom therefore with thee, and thy ſpirit which *ſealeth all* thy mercies vnto me, and *me vnto the day of redemption*, bee aſcribed the whole glory of my creation, redemption, ſanctification, and ſaluation. For *vnto me nothing belongeth but ſhame, and confuſion*, who inſteede of embracing any mercy, and anſwering thy loue, prouoke thy iuſtice, and incenſe thy wrath, and *grieue thy ſpirit*, and *deſpight* thy grace, and as much as in me lyeth, *crucifie againe to my ſelfe the Lord of life*, and *trample the blood of the New Teſtament vnder foot*. Such is my peruerſe nature, and vngratious diſpoſition, that the better thou art to me, the worſe I proue to thee. *What couldeſt thou haue done vnto mee that thou*

haſt not done? Thou haſt *planted* me in a fruitfull country; thou haſt *fenced* mee with thy prouidence; *watered* me with the *former, and latter raine* of thy Word, pruned me with milde, and ſeaſonable afflictions; and thou caſteſt continually the hot and bright beames of thy fauour vpon me; and *thou lookeſt for grapes, but behold nothing but wilde grapes. What remaineth* therefore but that thou ſhouldeſt *roote mee out* of thy vineard, and plant another in my place that might *bring forth better fruits?* Yet thou ſpareſt mee and *ſtriueſt* to *ouercome* my *euill* nature *with* thy *goodneſſe?* Mine eyes guſh out like riuers of waters for my ſin and the ſinne of this nation. Doth not the land euen *groane vnder the heauy burden* of our tranſgreſſions? Haue not our infectious ſinnes long agoe deſerued an infectious diſeaſe, and our *rebellions againſt thee* the ſword;

and

and our *barrennesse in good workes* a dearth; and our want of penitent, and compassionate teares a drouth; our ouerflowing luxury a *deluge*, and our burning lusts *fier from heauen*; and our *loathing the Manna* of our soule a famine of the Word? Notwithstanding thy mercie triumpheth ouer iustice, and contrary to mine and all our deserts, and *aboue hope* of any of vs thou sendest blessings for curses; peace for trouble; plenty for want; *beauty for ashes*; and *the oyle of gladnesse for the spirit of heauinesse. Who is a God like vnto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* who considerest not the euill that we do, but the goodnesse which thou art. This last night past for the sinnes of the former day, thou mightest most iustly haue taken me away in the darke, and *cast* mee *into vtter darknesse*. But thou *coueredst my sins*, and *hiddest*

me safe vnder the shadow of thy wings, and I haue taken quiet, and comfortable rest; and with ioy, and cheerefulnesse, I *behold the day spring from on high come to visit me. Lord* let not these thy mercies, because they are ordinary, diminish, but rather because they are continual, increase my thankfull duties, and religious obsequies vnto thee! As thou heapest *blessing* vpon *blessing*, so still adde *grace* to *grace*, that thy goodnesse continued to me, may make me continually better. And sith now thou hast giuen mee a day more to my life, grant that I may giue, and consecrate it to thee, by spending it wholly in thy seruice, and the necessary duties of my calling. Which that I may more cheerefully performe, *open thy hand* to fit mee with all those good things I neede; and *stretch out thine arme* to *turne from me all the euills* I feare. Aboue all things keepe mee from the *vnprofitable* workes

workes of darkneſſe, that my ſins turne not *day* into *night*, ſith thy goodneſſe hath turned *night* into *day*. *Awake* my ſoule from carnall ſecurity, as thou haſt my body from ſleepe, that I may *ſtand vp from the dead, and Chriſt may giue me light, to walke honeſtly*, vprightly and *circumſpectly; as becommeth the childe of the day*. And that I be not aſhamed to walke naked in the light, put vpon mee the true *wedding garment*, and couer me with the *robes of thy ſonne righteouſneſſe*. And as the *light of the Sunne ſhineth* before mee, ſo grant that my *light may ſhine before men, that they may ſee my good workes, and glorifie thee my heauenly Father*. And becauſe *thou art the light which enlightneth euery man that commeth into the world*, caſt I beſeech thee the bright beames of thy fauour vpon thy whole Church: Propagate thy Goſpell through the whole world, and by the preaching of

thy Word, *adde those daily to the Church that shall be saued. Say to the North Giue, and to the South Restore,* and speedily *accomplish the number of thine Elect, and so Come Lord Iesu, come quickly.* More particularly I pray thee for the prosperous, and flourishing estate of the Churches of great *Britaine*, and *Ireland.* Crowne the Kings Maiesty with all royall graces befitting his high calling. *Establish his Throne* that hee may aduance thy *Kingdome.* Blesse our Queene, that she may bee a *nursing Mother to thy Spouse.* Blesse the Prince and Princesse Palatine, and all the royall Issue, that in their stocke *the roote of Iesse* may *spring* vp *and flourish* ouer the whole earth. Blesse the Nobles, and Peeres of this Realme, that they may maintaine thine Honour, and support thy Gospell. Blesse the Bishops, and Ministers, that they may preserue thy worship, and carefully *feede*

thy

thy flocke. Blesse the Iudges, and Magistrates, that they may *execute thy iudgements*, and keepe thy peace. Blesse the Captaines and Soldiers, that they may *fight thy warres*, and defend thy Church. Finally, blesse all thy people, that they may obey thy Gospell, and enlarge thy Kingdome. And giue mee grace *in this my day* to learne, and follow the *things that belong to my peace*; to accept the saluation now offered vnto mee, and *bring forth fruits worthy of amendment of life.* So be it, deare *Father* for the merits and Passion of thy *Sonne*, by the powerfull operation of the *holy Ghost* with whose assistance I summe vp all my requests, and tender them vnto thee in that forme of Prayer which thy Son hath taught me, saying, Our Father which art in heauen, &c.

The close out of Scripture.

THe Lord blesse me, and keepe me: The Lord make his face shine vpon me, and be gratious vnto me! The Lord lift vp his countenance vpon me, and giue mee peace.

The Admonition for the Euening.

IF any man walke in the *day* hee stumbleth not, because hee seeth the light of this world. Ioh 11.9.

But if a man walke in the *night* hee *stumbleth*, because there is *no light* in him. verse 10.

Walke while yee haue the light, least *darknesse* come vpon you; for hee that walketh in *darknesse* knoweth not whither he goeth. Ioh. 12.35.

While ye haue the light beleeue in the light, that yee may be the children of the light. verse 36.

Worke

Worke while it is day; the *night* commeth when no man can worke. Ioh. 9. 4.

This is the condemnation, that light, is come into the world, and men loued *darkneſſe* rather then light becauſe their deeds were euill Ioh. 3. 19.

For euery one that doeth euill *hateth the light; neither commeth to the light* leaſt his deedes ſhould be reproued. verſe 20.

He that hateth his brother is in *darkneſſe*, and walketh in *darkneſſe*, and knoweth not whither he goeth, becauſe *darkneſſe* hath *blinded* his eyes. 1 Ioh. 2. 11.

Let not the *Sunne goe downe* vpon your wrath. Epheſians 4. 26.

And haue no fellowſhip with the vnfruitfull workes of *darknes* but reproue them rather. Eph. 5. 11.

For it is a ſhame euen to ſpeake of thoſe things which are done of them in *ſecret*. verſe 12.

Yee are all the children of light, and the children of the day; ye are not of the *night*, nor of *darkneſſe*. 1 Theſ. 5. 5.

Therefore *ſleepe not* (in ſinne, and carnall ſecurity,) as doe others, but watch. verſe 6.

Watch yee, for yee know not when the Maſter of the houſe commeth, at euen, or at *midnight*, or at the Cock-crowing, or in the morning, leaſt comming ſuddenly he finde you *ſleeping*. Mar. 13. 35.

A Hymne for the Euening.

IT is a good thing to giue thankes vnto the Lord, *and to ſing praiſes vnto thy Name O thou moſt high.* Pſal. 92. 1.

To ſhew forth thy louing kindneſſe in the morning, and thy faithfulnes euery night. ver. 2.

For day vnto day vttereth ſpeech, and night *vnto* night *ſheweth knowledge.* Pſal. 19. 2.

Let the Saints bee ioyfull in glory, let them ſing aloud vpon their beds. Pſal. 149. 5.

Behold he that keepeth Iſrael *ſhall neither* ſlumber, *nor* ſleepe. Pſal. 121. 4.

The Lord is my keeper, the Lord is my ſhade *on my right hand.* verſe 5.

The Sunne ſhall not ſmite me by day, nor the Moone by night.

night. verſe 6.

The Lord ſhall preſerue mee from all euill; he ſhall preſerue my ſoule. verſe 7.

I will lay me downe *in peace, and* take my reſt, *for thou Lord makeſt mee dwell in ſafety.* Pſal. 4. 9.

Lighten mine eyes that I ſleepe *not the* ſleepe *of Death.* Pſal. 13. 3.

With thee is the fountaine of life: In thy light ſhall I ſee light. Pſal. 36. 9.

Thou wilt light my candle, *and wilt make my* darkneſſe *to be light.* Pſal. 18. 28.

A Prayer for the Euening.

GLorious *Creator*, eternall, infinite, and incomprehensible *God*, whose face *obscureth* the *Sunne*, and darkeneth the *Moone*, and *shadoweth* the *Starres*, and dazeleth the eyes of the Cherubims, to whom the light it selfe (if it be compared) is but a *darke shadow*, and the *darkenesse is no darkenesse, but the darkenesse and light to thee are both alike*, Enlighten the *darkenesse* of mine vnderstanding that I wander not in the night of errour, and ignorance; but continually *walke*, as becommeth the *childe of the day*, in the light of thy truth, and the *wayes of thy Commandements*. And though the Sunne hath withdrawne his comfortable light from my bodily eyes, yet let the *light of thy countenance*, and the bright beames of thy fauour still

shine

ſhine vpon my ſoule in the middeſt of thickeſt *darkeneſſe*, and the *ſhadow of death*. Saue me ô *Father of lights* from the *powers of darkeneſſe*. Receiue me into thy gracious tuition, and giue thine *holy Angels charge* to pitch their tents about me, that being ſecured on euery ſide from all dangers, and feare, I may quietly reſt in thee *in whom I liue, and moue*. And whileſt my bodily ſences are ſurprized with ſleepe, keepe my ſoule ſtill *awake*, that I may be alwayes readie to *meete the Bridegroome with my lampe in my hand*. Let the *laſt trumpe* ſound ſhrill in mine eares to driue away from me the ſpirit of *ſlumber*, and carnall ſecuritie. O thou the *keeper of* thine *Iſrael*, *who doeſt neuer ſlumber nor ſleepe*, watch ouer me this night. Behold, *into thy hands I commend* my ſoule and bodie, and all things elſe wherewith thou haſt bleſſed me, being aſſured that the thing cannot periſh

thou

thou vouchsafest to take into thy custodie. Grant me I beseech thee, safe, quiet, and comfortable rest, voyde of cares & feares, free from distempers and diseases, as also all dangers, dreames, fancies, pollutions, and temptations. And make it I pray thee as profitable to my soule, as it is necessarie to my bodie, that it may not onely refresh, & strengthen my bodie to the better performance of my daily labours and trauels in my calling, but also settle and quiet my soule in the remembrance, and continuall expectation of that sweete repose, and blessed *rest* which they enioy *that die in thee*. Let my *sleepe* put mee in minde of my *death*, my *bed* of my *graue*, my *lying downe* of my *buriall*, my *vncloathing* of *putting off* this *tabernacle of flesh*, my *rising* againe of my *resurrection*, my *apparelling* of *putting on the Lord Iesu*. Like as the *night* couereth and hideth all things

things from the eyes of men: so let thy mercy couer and hide my sinnes, that they neuer come to light, either to confound mee in this life, or condemne me in the life to come. Finally, as it is the nature of *sleepe* to tye the outward senses, and make fast, and shut vp the organs of my body: so let thy grace restraine my inward senses, and barre vp all the passages of my soule, that the *diuell* may finde no place to enter into me. Close vp the *eyes* of my minde, that they *behold not vanitie: stop my eares* that they heare not follie, and my spirituall smell that it let not in the *sauour of death*. *Set a watch before my mouth*, and seale vp the closet of my heart, that nothing *enter into* the one, *or go out at* the other, that may *defile me*. Thus keepe me, and guard me from my bodily and ghostly enemies this night, and as long as I abide in the darke prison of my bodie; and

when

when thou deliuereſt me out of it by *death*, make me *partaker* of the *glorious inheritance* of thy *Saints in light* in the heauenly Ieruſalem, *which needeth neither Sunne, nor Moone, nor Starres to ſhine in it, for the glorie of God enlighteneth it, and the Lambe is the light thereof.* To whom with the euerlaſting Father, and moſt ſacred & bleſſed Spirit be rendred thankes, and praiſe now and for euer. *Amen.*

The cloſe out of Scripture.

Remember me ô Lord with the fauour thou beareſt thy people, ô viſite me with thy ſaluation, that I may ſee the felicitie of thy choſen, and reioyce in the gladneſſe of thy people, and glorie with thine inheritance.

THE

THE CHRISTIAN
Sabbaths or *Lords dayes* Deuotion.

Thou who intendeſt to ſanctifie the *Chriſtian Sabbath* to thy *Creator* and *Redeemer*, muſt aduiſedly conſider, that the fourth Commandement which enioyneth this dutie with a ſpeciall *Memento*,

- hath in it ſomewhat
  - 1 *Ceremoniall*, not now in force, as
    - 1 *Keeping the preciſe ſeauenth day on which God reſted.*
    - 2 *The ſtrict reſt according to the rigour of the letter.*
    - 3 *The legall manner of hallowing it by ſacrifices and ceremoniall rites.*
  - 2 *Morall*, now and for euer in force as
    - 1 *The dedicating of a certaine day to the true and eſſentiall worſhip of God.*
    - 2 *The keeping holy of a ſeauenth day: i. e. one at the leaſt in ſeauen.*
    - 3 *The hallowing that day of the ſeauen which* God appointeth, that was
      - *Vnder the Law, the ſeauenth from the Creation.*
      - *Vnder grace, now the firſt day of the weeke.*

See the enſuing Admonition.

THE

THE ADMONITION
for the Sabbath.

THE ANALYSIS.

To stirre vp thy selfe to sanctifie the Christian *Sabbath*, meditate vpon.

- 1 *GOD*
  - 1 *The Father, his* { *Precepts for it.* / *Promises to it.*
  - 2 *The Sonne his resurrection on this day.*
  - 3 *The holy Ghost his comming downe on this day.*
- 2 *The Apostle's (guided by the Spirit)*
  - *Iniunction.*
  - *Practise.*

FOR

For the hallowing the Christian Sabbath.

1 Grounds in the Law.

REmember the *Sabbath* day to keepe it *holy*; fixe dayes ſhalt thou labour, &c. Exodus 20. 8.

Precepts.

Yee ſhall keepe the *Sabbath* therefore, for it is *holy* vnto you: Euery one that deſpiſeth it ſhall be ſurely put to death. Exodus 31. 14.

Ye ſhall keepe my *Sabbath* and reuerence my Sanctuarie, I am the Lord. Leuit. 26. 2.

Hallow my *Sabbaths*, and they ſhall bee as ſignes betweene me and you, that ye may know that I am the Lord your *God*. Eze. 20. 20.

Promiſes.

Bleſſed is the man that keepeth the *Sabbath* from polluting, and keepeth his hands from doing any euill. Iſaiah 56. 2.

If thou turne away thy ſoote from

from the *Sabbath* from doing thy pleaſure on the Holy-day, and call the *Sabbath* a delight, the holy of the *Lord*, honourable, and ſhalt honour him, not doing thine owne wayes, nor finding thine owne pleaſure, nor ſpeaking thine owne words. Iſa. 58. 13.

Then ſhalt thou delight thy ſelfe in the *Lord*, and I will cauſe thee to *ride vpon* the high places of the earth, and feede thee with the heritage of *Iacob* thy father; for the mouth of the Lord hath ſpoken it, ver. 14.

2 *Grounds in the Goſpell. Chriſts reſurrection on this day.*

When the *firſt day of the weeke* began *Marie Magdalen*, and the other *Marie* came to the ſepulcher. Math. 28. 1. Marke 16. 1. Iohn 20. 1.

And behold there was a great earth-quake, for the *Angell* of the Lord deſcended from heauen, and rolled backe the ſtone from the doore, and ſate vpon it: Math. 28. 2.

And

And the Angell answered and said to the woman, Feare yee not, for I know that ye seeke Iesus that was crucified, Math. 28. 6.

He is not here, for he is risen. ver. 7.

The spirits comming downe on this day.

And when the day of *Pentecost* was come, they were all with one accord in one place. Acts 2. 1.

And suddenly there came a sound from heauen as of a rushing mightie wind, and it filled all the house where they were sitting. ver. 2.

And they were all filled with the *holy Ghost*, and began to speake with other tongues, as the Spirit gaue them vtterance. ver. 4.

The Apostles iniunction.

Euery *first day of the weeke* let euerie one lay aside as *God* hath prospered him, &c. 1. Corinth. 16. 2.

Practise.

And the *first day of the weeke* the disciples being met together

to

to *breake bread*, *Paul preached* vnto them. Acts 20.7.

And I was in the ſpirit on the *Lords day*, and heard behind me a great voice, as it had bene of a trumpet. Reu. 1.10.

THE

THE MORNING HYMNE for the *Sabbath*, or the Lords day:

Wherein the deuout ſoule expreſſeth her performance (at leaſt in deſire) of all holy duties requiſite

on the *Sabbath*, which are

1. Priuate, as
   - [a] 1. *Premeditation.*
   - [b] 2. *Early riſing, or watchfulneſſe.*
   - [c] 3. *The ſoules examination of her ſelfe.*
   - [d] 4. *Prayer at home conſiſting*
     - of
       - 1. *Confeſſion of ſinne*
         - [e] *Originall.*
         - [f] *Actuall.*
       - [g] 2. *Profeſſion of faith.*
       - 3. *Supplication for*
         - [h] 1. *The Church.*
         - [i] 2. *The King.*
         - [k] 3. *The Miniſter.*
         - [l] 4. *Our ſelues.*
2. Publike, as
   - [m] 1. *Going to the Church.*
   - [n] 2. *Ioyning in publike prayers and thankeſgiuing with the congregation.*
   - [o] 3. *Hearing the word.*
   - [p] 4. *Contributing to the poore.*

a I haue *thought* vpon thy Name in the night season, and haue kept thy Law. Psal. 119. 55.

b *Early in the morning* do I cry vnto thee, for in thy word is my trust. ver. 147.

c *I called mine owne wayes to remembrance*, and turned my foote to thy testimonies. ver. 59.

d I will make my *supplication* in thy presence with my whole heart; be mercifull vnto me according to thy word. ver. 58.

e Behold I was borne in iniquitie, and in sin hath my mother conceiued me. Psal. 51. 3.

f Who can tell how oft hee offendeth? O cleanse thou mee from my secret faults. Psal. 19. 12.

g I said I will confesse my sin, and so thou forgauest the wickednesse of my sinne. Psal. 32. 6.

h O be fauourable and gracious vnto *Sion*, build thou the walls of *Ierusalem*. Psal. 51. 19.

Thou shalt arise ô *Lord*, and haue mercie vpon *Sion*, for it is

time that thou haue mercie vpon her, yea the time is come. Pſal.102.13.

For why, thy ſeruants thinke vpon her ſtones, and it grieueth them to ſee her in the duſt.ver.14.

i Giue the *King* thy iudgements ô *Lord*, and thy righteouſneſſe to the *Kings ſonne*. Pſal. 72.1.

Then ſhall hee iudge the people according vnto right, and defend the poore. ver.2.

Hee ſhall keepe the ſimple by the right, and puniſh the wrong doer. ver.4.

k Let thy *Prieſts* be cloathed with righteouſneſſe, and let thy *Saints* ſing with ioyfulneſſe. Pſal. 132.9.

l O ſend out thy light and thy truth, that they may leade *mee*, and bring *mee* to thy *holy hill*, and to thy dwelling. Pſal.43.3.

m I was glad when they ſaid vnto me, Let vs go into the *houſe of the Lord*.

Open

Open me the *gates of righteouſneſſe*, that I may *go in*, and giue thanks to the *Lord*. Pſal. 118. 19.

n O magnifie the *Lord our God*, and let vs fall downe before his footeſtoole, for he is holy. Pſal. 99. 5.

o The *Lord* gaue the word; great was the companie of the Preachers. Pſal. 68. 11.

I will *hearken* what the Lord *God* will ſay concerning me, for hee ſhall ſpeake peace vnto his people, and to his Saints that they turne not againe. Pſal. 85. 8.

For his ſaluation is nigh them that feare him, that glorie may dwell in our land. ver. 9.

p O my ſoule thou haſt ſaid vnto the *Lord*, Thou art my *God*, my *goods are nothing* vnto thee. Pſal. 16. 2.

All my delight is vpon the *Saints*, and ſuch as excell in vertue. ver. 3.

An *offering* of a free heart will I giue thee, and praiſe thy name,

becauſe it is ſo comfortable. Pſal. 58. 7.

A Prayer for the Sabbath Morning.

BLeſſed *Creator, and Author, and finiſher* of the *ſaluation* of man-kind; who in memorie of thy glorious reſt from both thy noble workes haſt bleſſed and ſanctified a day of *holy reſt* vnto thy ſelfe, *ſanctifie* me for it, that laying aſide my accuſtomed buſineſſe, and ſequeſtring my thoughts from all worldly cares, I may *keepe* it, and my ſelfe *holy* to thee, by dedicating it and deuoting my ſelfe wholly to thy peculiar worſhip, and immediate ſeruice. And to the end that this my religious ſeruice may be more acceptable to thee, *quicken me with thy Spirit*, that I may performe it with all alacritie and chearefulneſſe, and may make thy Sabbath my delight. *Touch*

my

my heart and *tongue with a coale from thine Altar*, that from the ſweet *incenſe* of my meditations, hymnes, prayers, and thankſgiuing thou mayeſt *ſmell a ſauour* of *reſt*. O holy *Lord God of Sabbath ſanctifie thy reſt vnto me*, & let thy Spirit *reſt* in me, that I may find *reſt* to my ſoule from all tentations, troubles, and feares, and may *reſt* from my owne workes, which are painefull and ſinfull trauels, and may employ this day all the powers and faculties of my ſoule and bodie in doing and conſidering thy workes, in adoring thy Maieſtie, and admiring thy wiſdome, and acknowledgeing thy power, and embracing thy loue, and magnifying thy goodneſſe, and reioycing in thy mercies, & *trembling at thy iudgements*: In *viſiting thy* holy *Temple*, and *praiſing* thee *with thy Saints*, and *offering* vp the *calues of my lips*: In diligently reading thy *Scriptures*, attentiuely *hearing*

thy word, reuerently celebrating thy *myſteries*, charitably relieuing thy *members*, and zealouſly practiſing all holy duties both publike and priuate. O let me this whole day *walke with thee as Enoch did*, and *talke* with thee as *Moſes did*, and *ſeeke thy face* as *Dauid* did: And grant that *beholding* thine image in thine holy word, as in a cleare and criſtall *mirrour* I may bee *changed into the ſame image euen from glorie to glorie*. Let this *Sabbath* put mee in mind of thy *reſt* from *thy* workes, and aſſure me thereby of an euerlaſting *Sabbath* in heauen from my works. Into which *reſt* that I may enter, ſtirre vp my good deſires in me; raiſe my thoughts and affections *to the things* that *are aboue*. *Renew* mee *according to the Image of thy Sonne*, and frame my life to a *heauenly conuerſation*. *Enlighten my* vnderſtanding, *ſanctifie* my will, moderate my deſires, gouerne

uerne my affections, *mortifie my fleshly members*, and destroy *the man of sinne* in me, and *deliuer me from this bodie of death*. Worke in me a feare of thy power, and loue of thy goodnes, and zeale of thy glorie, and thirst of thy grace, & an earnest desire, and constant resolution as (much as in me lyeth) to approue my selfe to thee in all things, and frame all my actions to the rule of thy word. Heare me I beseech thee for my selfe and for thy Church, and thy Church for me, and Christ for vs all, &c. saying: *Righteous Father keepe them from euill, sanctifie them with thy truth, thy word is truth.*

The close out of Scripture.

The glorie which thou hast giuen me, giue them, that they may bee one, as thou and I are one. So bee it, heauenly Father for thy Sonn's sake, by the grace of thy holy

Spirit: To whom be all honour, praiſe, glorie, and thankſgiuing from euerlaſting to euerlaſting.

Amen.

AN

AN ADMONITION
for the Sabbath Euening.

THE ANALYSIS.

The fittest subiect of contemplation on the *Sabbath*, is the meditation on the eternall *Sabbath* in heauen, of which the *Sabbath* on earth is a type. Consider it two wayes.

Priuatly there is
- *No sinne.*
- *No tempter or temptation.*
- *No thraldome or seruitude.*
- *No labour or toyle.*
- *No sorrow or griefe.*
- *No paine or torment.*
- *No night or darkenesse.*
- *No death.*
- *No curse.*
- *No feare.*

Positiuely there are
- *Euerlasting habitations.*
- *Indefeizable estates of inheritance.*
- *Royall honours and dignities.*
- *Inualuable wealth and riches.*

Vnspeakable ioyes and pleasures in the
- *Sight and fruition of God.*
- *Societie with Christ*
- *Companie with all Saints & Angels.*
- *Glorification of our bodies. Perfectiō of our soules*

in
- *Knowledge.*
- *Righteousnesse.*
- *Loue & vnion with God.*

THE

THE TEXTS.

In heauen no sinne.

WE looke for a new heauen and a new earth, according to his promises in which dwelleth *righteousnes*. 2. Pet. 3. 13.

The Dragon fought with his Angels. Reu. 12. 7.

No tempter

But they *preuailed not*, neither was their place found any *more in heauen*. ver. 8.

And the Dragon that old *Serpent* called the *Diuell*, and *Satan* was *cast out*, &c. ver. 9.

Reioyce yee heauens, and yee that dwell in them.

No thraldome.

The creature shall be deliuered from the *bondage* of corruption into the glorious libertie of the sonnes of *God*. Rom. 8. 21.

No labour.

There remaineth *a rest* for the people of *God*. Heb. 4. 9.

Blessed are the dead that dye in the *Lord*, for they *rest* from their labours. Reu. 14. 13.

No sorrow.

God shall wipe away *all teares* from their eyes. Reu. 7. 17.

No paine.

They shall *hunger no more*, nor thirst

thirst any more, neither shall the *Sun-light* on them, nor *any heate* Reu.7.16.

No night.

And there shall bee *no night* there, and they shall neede no *candle*, nor the light of the Sunne, for the Lord *God* giueth them light, &c. Reu.22.5.

No death.

There shall be no more *death*, neither *sorrow*, nor *crying*, neither shall there be any more *paine*, for the first things are passed. Reu. 21.4.

No curse.

And there shall bee no more *curse*, but the Throne of *God* and of the Lambe shall be in it. Reu. 22.3.

No feare.

Your ioy shall *no man take away from you*. Ioh.16.22.

That they may receiue you into *euerlasting habitations*. Luk.16.9.

For we know that if our earthly house of this Tabernacle bee destroyed, wee haue a building giuen of *God*, an house not made with hands, but *eternall* in the heauens. 2.Cor.5.1.

An

Indefiezable eſtate of inheritance

An inheritance immortall, and vndefiled, that *fadeth not away*, reſerued in heauen for you. 1. Pet 1. 4.

They ſtriue for a corruptible, but wee for an *incorruptible* crowne. 1. Cor. 9. 25.

When the chiefe Shepheard ſhall appeare, ye ſhall receiue an *incorruptible* crowne of glorie. 1. Pet. 5. 4.

Royall honours and dignities.

Take *inheritance* of the *kingdome* prepared for you. Mat. 25. 34.

It is your Fathers pleaſure to giue you the *kingdome*. Luk. 12. 32

They ſhall *raigne* for euermore. Reu. 22. 5.

Inualuable wealth and riches.

And the building of the wall was of *Iaſper*, and the Citie was pure *gold* like to cleare glaſſe. Reu. 21. 18.

And the foundations of the walls were garniſhed with all manner of *precious ſtones*. ver. 19.

And the gates were twelue *pearles*. ver. 21.

Inſpeakable loyes and plaſures.

The things which eye hath not ſeene

seene, neither eare hath heard, neither can enter into mans heart to conceiue are, which *God* hath prepared for them that loue him. 1. Cor. 2. 9.

In thy presence is the *fulnesse of ioy*, and at thy right hand there are *pleasures* for euermore. Psal. 16. 12.

They shall bee satisfied with the *fulnesse* of thy house, and thou shalt giue them drink out of the *riuer* of thy *pleasures*. Psal. 36. 8.

For with thee is the *well* of life, &c. verse 9.

I know that my redeemer liueth, and I shall see *God* in my flesh. Ioh. 19. 25.

Now we see in a glasse, darkly, but then wee shall *see face to face*. 1 Cor. 13. 12.

In the light and fruition of God.

And they shall *see his face*, and his name shall bee in their foreheads. Reu. 22. 4.

As for me, I will *behold thy presence* in righteousnesse, and when I awake vp after thy likenesse, I shall

ſhall be *ſatisfied with it*. Pſ. 17 16.

Father I will that they which thou haſt giuen may bee *where I am*, that they may behold my glory which thou haſt giuen me. Ioh. 17.24.

Theſe *follow* the *Lambe* whereſoeuer he goeth. Reuelation 14. 4.

Wee are come to the Mount *Sion*, and to the City of the liuing *God*, and to the celeſtiall *Ieruſalem*, and to the *company* of innumerable Angels. Heb. 12.22.

And to the Congregation of the firſt-borne which are written in heauen, &c. verſe 23.

This corruptible ſhall put on *incorruption*, and this mortall ſhall put on *immortality*. 1 Cor. 15.13.

The glory of the earthly is one, and the glory of the heauenly is another. verſe 40.

There is one *glory* of the Sun, and another of the Moone, and another *glory* of the Starres, for

So

one ſtarre differeth from another ſtarre in *glory*. verſe 41.

So alſo is the reſurrection of the dead, &c. verſe 42.

He ſhall *change* our vile body, and make it *faſhioned like* vnto his glorious body. Philippians 3.21.

They that be wiſe ſhall *ſhine as* the firmament, and they that turne many to righteouſneſſe as the ſtarres for euer. Dariel 12.3.

Now I know but in part, but then *I ſhall know as I am knowne*. 1 Cor. 13.12.

We are come to the *congregation of the firſt-borne which are written in heauen*, and to *God* the Iudge of all, and to the ſpirits of iuſt and *perfect men*. Heb. 12.23.

When that which is *perfect* ſhall come, then that which is in part ſhall be aboliſhed. 1 Cor. 13.10.

Loue *doth neuer fall* away, though that prophecying be aboliſhed, or that tongues ceaſe, &c. ver. 8.

I pray that they all *may be one*, as thou O Father art in me and I in thee, euen that they *may be also one* in vs, &c. Ioh. 17. 21.

An Hymne for the *Sabbath* Euening.

RETURNE *to thy rest O my soule, for the* Lord *hath dealt graciously with thee.* Psal. 116. 7.

In Gods *word will I reioyce; in the* Lords *word will I comfort me.* Psal. 56. 10.

The words of the Lord *are pure words, like as siluer which from the earth is tryed, and purified seauen times in the fire.*

Blessed are they that dwell in thine house, they will bee alway praysing thee.

They will goe from strength to strength, and to the God *of*

Gods

Gods *appeareth euery one of them in* Sion. Pſal. 84. 47.

I will giue thankes to the Lord *in the Congregation from the ground of the heart.* Pſal. 68 26.

Vnto thee ô God *I will pay my vowes, vnto thee will I giue thanks.* Pſal. 56. 12.

Shew the light of thy countenance vpon thy ſeruant, and teach me thy Statutes. Pſalme 119.

An Euening Prayer for the Sabbath.

HOly, holy, holy Lord God Almighty *which was, which art, and which art to come, hallow* my nature, that I may *hallow* thy *Name.* As thou imparteſt thy goodnes to me whereby I *liue and moue* in thee: ſo I beſeech thee communicate to mee ſome meaſure of thy holineſſe, that I may *liue and moue* to thee. Let thy Spirit of grace poſſeſſe my body and ſoule, that the deſires of my minde, and thoughts of my heart, and *words of my lipps*, may be *holineſſe vnto thee. Sanctifie* me that I may *glorifie thee.* And firſt with ioy and thankfulneſſe I acknowledge it a ſpecial teſtimony of thy loue, that thou haſt giuen me liberty and meanes to *keepe a holy Sabbath* vnto thee, to meete in thy Houſe, to offer vp my ioynt-prayers and thankſ-giuing with

with thy holy congregation, to confesse my sinnes, to professe my faith, to lay open my wants, to cheere vp my selfe by singing the *sweete songs of Sion*, to heare thy sacred Word read and Preached; whereby my faith hath beene strengthened in the misteries of saluation, my hope established in the promises of thy Gospell, and my life set forward in a setled course of holinesse and righteousnesse, whereby the *Kingdome* of sinne and Satan is beate down and destroyed, and the *Kingdome* of *Christ built vp* in me, By this thy Word, the careleſse sinner is admonished, the ignorant instructed, the presumptuous terrified, and the penitent comforted, the power of sinne is abated, the force of temptations weakned, the motions of the spirit quickned, grace reuiued, and my Election assured by these infallible Marks, and tokens thereof set before me

in

in holy Scriptures. Blessed bee thy Name for it, this day thy Word hath *dwelt* with me *richly in all wisedome*. The *dispenser of thy misteries* hath scattered many Doctrines like so many pearles among thy people. *Lord* grant that with *Mary* I *keepe these*, and all thy *sayings in my heart*, and make vse of them in my life, and receiue comfort from them at my death. And here I would proceed to intreate at thy hands the continuance and increase of thy spiritual and temporall blessings vpon mee, but my sinnes *lye at the doore* of my conscience and affright mee. My *heart smites* mee for my failings in the performance of the duties of thy Sabbath. My deuout Meditations haue bin *stifled in the wombe* that bare them: my prayers haue not beene without distractions, my hearing without wearisomenesse, nor my almes-deeds without grudging. Pardon deare Father

Here thou mayest insert the principale Doctrine which thou hast heard from thy Pastors mouth.

ther my want of preparation before I come to thine houſe; of intention and Zeale at thy ſeruice, and want of Meditation and Application of thoſe things which I heard there ſince I came thence. Bury I beſeech thee theſe ſlips and all other my ſins, eſpecially of this weeke and day, in the *night* of eternall obliuion. Eaſe me of the burden of them, that I may more ſecurely repoſe my body and ſoule vpon thy gracious protection, to take their naturall refreſhing by *ſleepe*, whereby I may bee enabled and ſtrengthened to doe thee better ſeruice the next day in *walking carefully*, diligently, conſcionably, and conſtantly in the *waies of thy commandements*, and the duties of my calling.

The

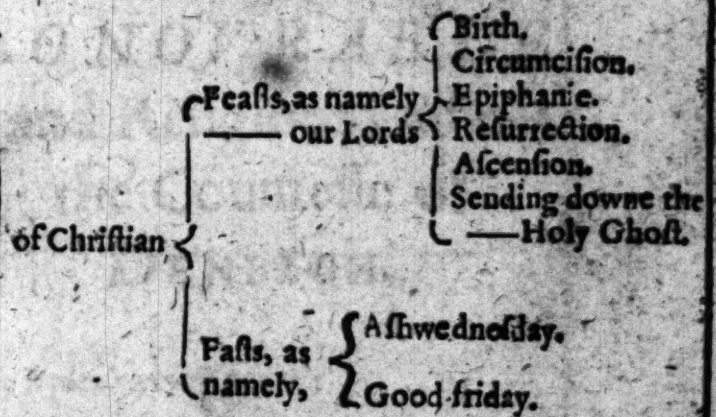
The close out of Scripture.

Now the very God of peace sanctifie mee throughout, and I pray God that my whole spirit and soule, and body, may bee kept blameleſſe vnto the comming of the Lord Ieſus Chriſt, Amen.

PART.

THE PRACTICE of Extraordinarie DEVOTION:

In the Religious obſeruation



By *Daniel Featly*, Doctor in Diuinity.

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THE
PRACTICE
OF
EXTraordinaries
IN
DIVISIONS:
In the Following Observation

TO THE RIGHT HONOVRABLE and Religious Ladie the Counteſſe of DENBIGH.

May it pleaſe your Honour:



Your conference with me, about my conference with the Ieſuites, and your gracious acceptation of the relation and defence thereof, left in me ſuch an impreſſion of the Character of your Noble and

Religious disposition, that I euer since desired the aduantage of some good opportunitie to testifie my dutifull respect to your Honour. The truth of God receiueth not onely support, but great honour from the patronage and countenance of great Personages; and she much glorieth in finding so strong a Champion, euen in the weaker sexe. Albeit the Sun-beames are alwayes most bright in themselues, yet they neuer appeare so glorious to vs as when they fall vpon crystall glasse, or pretious stones: In like sort Religion and vertue (the rayes of diuine light in the soule) although they shine alwayes brightly in themselues, yet they neuer seeme so conspicuous and resplendent, as when they receiue some luster from the

subiect

ſubiect; when Nobilitie of birth and minde concurre; when ornaments of bodie and ſoule meete; when eminencie of grace & eminency of conditions ioyne in one, and reflect mutually each on the other. And verily if your more then ordinarie fauour and reſpect to the Miniſters of the Goſpell, and to my ſelfe in particular, had not made this my voluntarie oblation a neceſſarie obligation to your Ladiſhip; yet your conſtancie in the truth, and loue to Sion and her ſolemne and ſacred aſſemblies, might iuſtly challenge to your Honour the Dedication of this part of my HAND-MAIDES *Taske, which is to furniſh Chriſtian faſtes and feaſts with proper* MEDITATIONS, HYMNES *and* PRAYERS. *As our bodie liues to the ſoule, by which it*

liueth; so our soule should liue to God by whom it liueth. And no otherwise is the life of the bodie preserued by heate and moisture, then the life of the soule is maintained and kept by the heate of diuine loue, and radicall moisture of teares bedewing the heart roote of a true penitent. To kindle the one and feede the other, I Dedicate and deuote the DEVOTION of this part of my HAND-MAIDE to your Honour. For the feasts representing to your Religious thoughts what Christ hath done for you, will (through the blasts of Gods Spirit) inflame the heate of heauenly loue in you: and the fasts admonishing you what Christ hath suffered for you, must needs yeeld abundant matter to supply the springs of godly sorrow. In heauen

uen ioy taketh vp all times and parts; in hell ſorrow; on earth they diuide. In heauen there is ioy without ſorrow; in hell, ſorrow without ioy; on earth ſorrow and ioy act their parts; faſts and feaſts haue their courſes; mirth and mourning their turnes; and at euerie turne my HAND-MAIDE *is readie to attend you, either with ſackcloth for the one, or the wedding garment for the other. S.* Bernard *taking his ground from thoſe words of the Prophet* Ioel, *Rent your hearts &c. and returne to the Lord with your whole heart; thus pleaſantly deſcanteth therupon: * We cannot returne vnto the Lord with our whole heart vnleſſe it be broken firſt with true contrition. There is no whole heart, but a rent heart; no ſound*

* Non eſt ad Deum toto corde redire, niſi ſciſſo corde.

ſound heart, but a broken; & S. Ierome *according in the ſame note, ſummeth vp the whole practice of a deuoute ſoule in her priuate carriage with God in theſe words* * *She ſorroweth after a godly manner, and reioyceth for that ſorrow. Godly ſorrow for ſinne, and holy ioy for that ſorrow, is the* whole Deuoute man. *Madame, if my Meditations vpon the faſting, ſuffering, and death of our Sauiour make you ſad and ſorrowfull, remember out of* S. Ierome *that you ought to be ioyfull for ſuch ſorrow. If the piercing Texts of holy Scripture in the* ADMONITIONS *and* HYMNES *appointed for the Chriſtian faſts, diuide betweene your ſoule and ſpirit, and bruſe if not breake your heart with an holy ſympathy, remember out of*

S. Bernard

* Dolet, & de dolore gaudet.

S. Bernard, *that* There is no returning to God with a whole heart, but by breaking it. *And if you find in the whole Deuotion of Faſts, matter of penſiueneſſe and griefe; in the Chriſtian feaſts, you ſhall haue ſtore of oyle to make you a cheerfull countenance, and reuiue your deaded thoughts. The heart of a man is in continuall motion; it alwayes either dilateth it ſelfe, or contracteth: and the hidden man of the heart in like manner hath his Syſtole and Diaſtole, (as the Anatomiſts ſpeake:) his heart continually either enlargeth it ſelfe by ioy, or contracteth it ſelfe by ſorrow. And no doubt, when God beſpeakes our hearts for himſelfe, he eſpecially expects and reſpects theſe motions thereof and affections producing*

cing them. He will haue vs ioy in him, and sorrow and long after him. Ioy in his fauour, and sorrow in his displeasure. Ioy in his promise, and sorrow at his threates. Ioy in the holy Ghost, and sorrow in our owne spirits. Feast to him in a thankefull profession of his gracious goodnesse, and fast to him in an humble confession of sinfull wickednesse. Like the Heliotropium, turne alwayes to the Sunne; open when he sheddeth abroade his beames, and shut when he draweth them in. Inlarge our hearts with ioy at his gracious presence, and sorrowfully shut and contract them when he is, or seemeth to be absent from vs. Thus if our ioy be the interpreter of our loue to him, and our sorrow of our desire of him; if

our

our ioy be holy, and our ſorrow holy; if our feaſts be feaſts of Deuotion, and our faſts be faſts of contrition, our gracious Redeemer will vouchſafe to be preſent at both: he will feaſt and faſt with vs. At our faſts he will weepe for our ſpirituall, as he did for Lazarus his corporall death. At our feaſts he will turne our water into wine, and rauiſh our ſoules with heauenly melodie. Our feaſts ſhall be as temperate and holy as faſts, and our faſts as comfortable as feaſts. A good conſcience ſhall be vnto vs a continuall feaſt here, and the Marriage ſupper of the Lamb an euerlaſting feaſt hereafter. To both which feaſts, God by his Spirit, which biddeth you, bring you for his ſake, who by his faſts and ſorrowes on earth hath purcha-

ſed

sed for vs euerlasting feasts and ioyes in heauen; In whom I rest,

Your Honour's

to dispose of

DANIEL FEATLY.

PART 1. SVPPART 3.

The Festiuall's Deuotion.

The Feast of the Birth of our Lord IESVS CHRIST.

The ground of this feast { *Prophecies in the old Testament.* / *Histories in the New.* } *of the Incarnation of the Sonne of God.*

PARALELL.

Prophecie.	*Historie.*
The *Seede* of the *woman* shall break the Serpents head.	He took not on him the nature of Angels, but he tooke the *seed* of *Abraham*. Heb. 2. 16.
	In the fulnes of time God sent his Sonne *made of a woman*. Gal. 4. 4.

The

Prophecie.	*History.*
The Scepter shall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill SHILOH come, Gen. 49. 10. *Christ is called Shiloh from an Hebrew word signifying to send, or to saue, or secundinam, to intimate Christs virgin birth, quasi filium secundinæ.*	When IESVS was borne in Bethlem of Iudea, in the daies of *Herod the king, who raigned when Christ was born, was a stranger and so the Scepter was then departed from Iuda.* Mat. 2. 1.
	Ioseph being raised from sleepe, did as the Angell of the LORD had bidden him, and tooke vnto him his wife, Mat. 1. 24.
The Lord himselfe shall giue you a signe. Behold a *Virgin* shal conceiue, & *beare a sonne*, and shall call his name *Immanuel*. Isa. 7. 14.	But *knew her not till* she had brought forth her first begotten Sonne, and hee called his name IESVS, ver. 25.

For

PARALELL.

Prophecie.	*Historie.*
For *vnto vs* a child is borne, vnto vs a sonne is giuen. Isa. 9. 6.	The Angel said *Vnto you is* borne this day in the City of *Dauid*, a Sauiour, which is CHRIST the Lord. Luk. 2. 11.
But thou *Bethlem* EPHRATA, though thou bee little among the thousands of Iuda, yet *out of thee* shall hee come forth to me, that is to be Ruler in Israel, whose goings forth haue bin from old and from euerlasting. Mich. 5. 2.	When Iesus was borne in *Bethlem*, &c. Mat. 2. 1. *Ioseph* went to the City of *David* called *Bethlem*. Luk. 2. 4. And the dayes were accomplished that she should bee deliuered. verse 6. And shee *brought forth* her first borne sonne. verse 7.

For thine instruction meditate on Christs birth.
For thy comfort apply the benefits to thy selfe.
For thy correction examine thy new birth
and life, and quicken { *Thine obedience by the exhortation.* / *Thy thankfulnesse by the Hymne.* / *Thy Zeale and Deuotion by the prayer.*

AN EXHORTATION TO STRIVE AND PRAY for the ſtate of grace and *regeneration.*

THE ANALISIS.

Wee muſt deſire and pray that we may bee regenerated, and borne anew, becauſe by it we obtaine.

1 *Entrance* into { Grace / the Kingdome of { Glory.
2 *Knowledge.*
3 *Liberty* from { Corruption. / Raigning ſin.
4 *Adoption*, and the title of the Sonnes of God.
5 The prehemineney of the *firſt borne.*
6 The ſpirit of *ſupplication*, and acceſſe to God with confidence.
7 The *guidance* of the *ſpirit.*
8 An incorruptible *inheritance.*

THE

THE TEXTS.

EXcept a man bee *borne againe*, hee cannot *enter into the Kingdome of God.* Ioh. 3.3.

By regeneration we obtaine 1 Entrance into the kingdome of God.

Except a man be *borne* of water and the spirit &c. verse 5.

Ye were darknesse, but *now yee are light* in the *Lord.* Ephes. 5. 9.

2 Knowledg

The creature shall bee deliuered from the *bondage of corruption*, into the glorious *liberty* of the Sonnes of *God.* Rom. 5.21.

3 Liberty from our corruption.

Whosoeuer is borne of *God sinneth not*, for his seede remaineth in him, *neither can* hee sinne because he is borne of *God.* 1 Ioh. 3.9.

From our reigning sin

Sinne shall *not haue dominion* ouer you, for yee are not vnd[er] the Law, but vnder grace. R[om.] 6.14.

As many as receiued h[im] them, he gaue power to [them]

Sonnes of God, euen to them that beleiue on his name. Ioh.1.12.

Which are *borne* not of blood, nor of the will of the flesh, nor of the will of man, but *of God*. verse 13.

5 The pre-eminencie of the first borne.

That he might redeeme them that are vnder the Law, and that we might receiue the *adoption of sonnes*. Gal.4.5.

And to the congregation of the *first-borne*. Heb.12.23.

Of his owne will begat hee vs with the Word of truth, that we should bee the *first fruits* of his creatures. Iam.1.18.

6 Spirit of supplication

Wee haue receiued the spirit of Adoption whereby wee *cry Abba Father*. Rom 8.11.

As many as are led by the *spirit of God*, they are the sonnes of *God*. Rom.8.14.

Blessed bee *God* the Father of [Lord] *Iesus Christ*, which ac[cor]ding to his abundant mercy [hath] gotten vs againe vnto a [hope]. 1 Pet.1.3.

To

To an *inheritance incorruptible, and vndefiled,* and that *fadeth not away, reserued in heauen for you.* verse 4.

The same spirit testifieth to our spirits that we are the *children of God.* Rom 8.6.

If we be children then heires, euen the *heires of God, and coheirs annexed with Christ.* verse. 17.

A Hymne for the Natiuity of our Lord, consisting of fowre parts,

1. God the Fathers.
2. Christs.
3. The *Prophets*.
4. The *Churches*.

Glory be to God on High, in earth peace, good will to men.

The Prophet speaketh in his own person.

THE Lord *euen the most mighty* God *hath spoken, and called the world from the* rising *vp of the Sunne to the going downe thereof.* Ps. 50.1.

Out of Sion *hath God* appeared *in perfect beauty.* verse 2.

Saluation is nigh *them that feare him, that* glory may dwell *on the earth.* Psal. 85.9.

Mercy

Mercy and truth are met together; righteousnesse and peace haue kissed each other. verse 10.

Truth shall flourish on the earth, and righteousnesse hath looked downe from heauen. ver. 11.

Thou art fairer then the children of men, full of grace are thy lipps, because God hath blessed thee for euer. Psal. 45. 3.

Thou hast loued righteousnesse and hated iniquity, wherefore God euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes. verse 8.

O Lord my God great are thy wonderous workes which thou hast done, like as be also thy thoughts which are to vs ward, yet there is no man that ordereth them vnto thee. Psal. 40. 6.

2 In the person of Christ.

If I would declare or speake of them, they should be more in number then I am able to expresse. verse 7.

Sacrifice and meate offerings thou wouldest not haue, but mine eares hast thou opened. verse 8.

Burnt offerings and sacrifice for sin hast thou not required, then said I, Loe I come. verse 9.

In the volume of thy booke, it is written of me that I should fulfill thy will, O my God *I am content to doe it, yea thy law is in my heart.* verse 10.

I haue declared thy righteousnesse in the great congregation; Loe I will not refraine my lipps ô Lord, *and that thou knowest.* verse 11.

I haue not hid thy righteousnesse within my heart; my talking hath beene of thy truth

and

and of thy ſaluation. verſe 12.

I wil preach the lawe where-of the Lord *hath ſaid vnto me,* Thou art my Sonne, this day *haue I bogotten thee.* Pſal.2.7.

He ſhall call me, Thou art my Father, *my* God, *and my ſtrong ſaluation.* Pſal.89.27.

3 In the perſon of God the Father.

And I will make him my firſt-borne *higher then the Kings of the earth.* verſe 28.

Shew vs thy mercy ô Lord, *and grant vs thy ſaluation.* Pſal.85.7.

4 Of the Church.

Lord *ſaue vs now!* Lord *ſende vs now proſperity.*

Through thy tender mercy, whereby this day ſpring from on high *hath viſited vs.*

To giue light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feete into the way of peace. Cant. Zach.

The Prayer.

GRatious *Lord Iesus Christ* the Sonne of *God* and *Sauiour* of man, the *ioy* of Angels, and *dread* of diuels, the Iewes *Messiah*, the Gentiles *starre*, the *hope* of the liuing, and *resurrection* of the dead, the *way* to all that come vnto thee, the *truth* to all them that know thee, and the *life* to all them that beliue in thee: Make good all thy glorious & gratious titles to me. *Lord* protect me, *Iesu* saue me, *Christ* my *anointed King* rule me, my *anointed Priest* sanctifie me, my *anointed Prophet* reueale vnto mee the *secrets of thy Kingdome*. O *Christ* whose name is an *oyntment powred out*, *annoint me with the oyle of gladnesse*, this day aboue others. *This is the day which the Lord hath made, I will reioyce and be glad in it*; nay I dare take the note higher, *This is the day* in *which the Lord*

was

was *made*, I will exult and triumph in it. Thou which madeſt all dayes, wert this day *made of a woman, and made under the Law*. *From all eternity it was never heard*, that eternity entred into the Kalender of time, ſupreame *Maieſty* deſcended into the wombe; *immenſity* was comprehended; *infinity* bounded; *vbiquity* incloſed, and the *Deity incarnated*: Yet this day it was ſeene; for this day *the Word became fleſh*; *God became man*, and to effect this wonderfull myſtery, a *Virgin* became a Mother. *One deepe calleth vpon another*; one miracle begetteth another: The Sunne bringeth forth all other dayes, but this day brought thee forth the *Sonne of righteouſneſſe*. If wee ſet our voices, and inſtruments, and heart-ſtrings to the higheſt ſtraine of ioy at the birth of great Kings and Princes; What ought I to doe this day, on which thou the *king of heauen* waſt born

vpon

vpon the earth. At the mariage of great Perſonages, men giue full ſcope to all manner of expreſſions of carnall ioy euen oftentimes to the very ſurfeit of the ſenſes with pleaſure: How then ſhould I bee rauiſhed with ſpirituall ioy at this time when heauen and earth, the diuine nature and humane were married? The contract was in heauen *before all times*, but the marriage was this day conſummated in the vndefiled bedde of the Virgin. *Lord* who this day *camneſt downe* to me, draw me vp to thee, and giue me acceſſe with more confidence and bouldneſſe; for now thou art become *my brother* and ally by bloud. The rayes of thy diuine Maieſty will not dazle the eyes of my ſoule, they being now *vailed* with thy *fleſh*. This day thou diddeſt vnite thy ſelfe to me naturally, and ſubſtantially and becameſt truly *fleſh of my fleſh, and bone of my bone*. Vnite

me

me to thee this day ſpiritually, and make me a true *member of thy myſticall body*, that I may bee *fleſh of thy fleſh, and bone of thy bone.* Lord thou diddeſt this day participate of my humane nature, make me this day participate by grace of thy diuine, as farre as I am capable thereof; and impart and communicate vnto mee the merrit of all thy actions, and benefit of all thy ſufferings in this thy nature. O *my Lord & my God* who by aſſuming fleſh vnto thy diuine perſon, haſt ſanctified it, and *highly aduanced it farre aboue all creatures*, keepe me from defiling my fleſh with ſinfull pollutions, or abaſing and inthralling it to Satan. O *Sonne of God*, who by thy incarnate nature, becameſt the *Sonne of Man*, make me the ſinfull ſonne of man, by grace and *adoption* to become the *Sonne of God.* And as thou this day according to the words of thine Angel wert *borne*

to

to me, bee *borne* also *in mee* that from *heuce forth I liue not*, *but thou in me*. Let thy *spirit* quicken me, thy *flesh* nourish me, thy *wisdome* guide me, thy *grace* sanctifie me, and thy *Word* instruct me. Let the *holy Ghost of whom* thou *wast conceiued* beget thee in mee, by the immortall *seede of thy Word*. Let my *faith* conceiue thee, my *profession* bring thee forth, my *loue* embrace thee, and *Deuotion* entertaine and continually keepe thee with mee *till thy second comming*. So *come* vnto me *Lord Iesus, come quickly*.

THE

THE
Feast of our Lord's Circumcision:

OR,
New-yeares dayes Deuotion.

The ground of this Feast are { The type thereof in the old / The accõplishmẽt in the new } Testament.

PARALELL.

The Type.	*The accomplishment.*
And *Abraham circumcised Isaak when he was eight dayes old*, as *God* commanded him *Gen.* 21. 4.	And *when the eight dayes were accomplished* that they should *circumcise* the child; his name was then called IESVS *Luk.* 2. 21.

Meditate & deuout *Christian,*

1 *For thine instruction vpon the circumcision of thy Saviour.*

2. *For thy comfort, applie to thy selfe the*

3 *For thy correctiõ examine the circumcision of thy heart, and quicken thine*

1 *Obedience by the exhortation,*
2 *Thankfulnes by the hymne.*
3 *Zeale & deuotiõ by the praier.*

THE

THE ADMONITION
for New-yeeres day.

THE ANALYSIS.

wee ought to desire, striue, and pray for the circumcision *of the* heart

- 1 *In respect of* GOD *who*
  - Desireth *it.* a
  - Commandeth *it.* b
  - Loueth *it.* c
  - Obserueth *it.* d
  - Praiseth *it.* e
  - Rewardeth *it.* f
  - Brandeth *the contrarie.* g
- 2 *In respect of man's heart which needeth it,*
  - 1 *Because it is most corrupt and impure.*
  - 2 *Because it is most deceitfull.*

THE

THE TEXTS.

[a] MY ſon *give* me thy *heart*. Prou.23.16. *vid.* Ier.4.4. — *God deſireth the circumciſiō of the heart Commandeth it.*

[b] *Circumciſe* the fore-skinne of your hearts. Deut.10.16.

O Ieruſalem *cleanſe* thy *heart*. Ier.4.4.

[c] *Cleanſe* your *hearts* yee ſinners. Iames 4.8. — *Loueth.*

Behold thou *loueſt* truth in the inward parts. Pſal.51.6.

[d] God *ſeeth* not as man *ſeeth*, for man *looketh* vpon the outward *appearance*; but *God ſeeth* the *heart*. 1 Sam.16.7. — *Obſerueth.*

[e] The *circumciſion* is of the *heart* in the ſpirit, not in the letter, whoſe *praiſe* is not of man, but of *God*. Rom.2.29. — *Praiſeth.*

In whom yee are *circumciſed* with *circumciſion* made *without hands*, by putting off the ſinfull body of the fleſh through the *circumciſion* of the fleſh. Col.2.11.

Beware of the *conciſion*: For we

wee are the *circumcision* which worship God in the spirit, and reioyce in *Christ Iesus*, and haue *no confidence* in the flesh. Philippians 3. 3.

Rewardeth. The good *Lord* be *merciful* to him that prepareth his whole heart to seeke the *Lord* his *God*. 1 Chron. 30. 19.

He will *doe good* to such as be *good and true* of *heart*. Psal. 125. 4.

There is *sprung vp a light* for the righteous, and *ioyfull gladnesse* to such as bee true *hearted*. Psal. 99. 12.

Brandeth the contrary. The eyes of the *Lord behold* the earth to shew himselfe *strong* with them that are of *perfect heart* towards him. 1 Chron. 16. 9.

Yee of *vncircumcised* eares and *hearts*, haue alwaies *resisted* &c. Acts 7.

The *peruerse in heart* are an *abomination* to the Lord. Pro. 11. 20.

All the imaginations of mans heart

heart are *onely euill continually*. Gen.6.

The heart of man is *deceitfull aboue all things*. Ier.17.9.

The Psalme for New-yeeres day.

O Sing vnto the *Lord* a new song; sing vnto the *Lord* all the whole earth. Psal. 96.1.

Sing vnto the *Lord*, and praise his name; be telling of his saluation *from day to day*. verse 2.

The *heauens* declare the glory of *God*; and the firmament sheweth his handy worke. Psal. 19.1.

One day telleth *another*, and *one night* certifieth another. v.2.

There is neither speech nor language, but their voice is heard among them. verse 3.

Their sound is gone out into all lands, and their words vnto the end of the world. verse 4.

In

In them hath he ſet *a Tabernacle for the ſunne* which commeth forth as a bridegroome out of his chamber, and reioyceth as a gyant to runne his courſe. verſe 5.

He appointeth the Moone for certaine ſeaſons; and the Sunne knoweth his going downe. Pſal. 104.19.

O *Lord* how manifold are thy workes? In wiſedome haſt thou made them all; the earth is full of thy riches. verſe 24.

So is the great and wide, &c. verſe 25. *vſque ad* 30.

When thou letteſt thy breath goe forth they are made; and thou *ſhalt renew the face of the earth.* verſe 30.

The glorious Maieſty of the *Lord* ſhall endure for euer; the *Lord* ſhall reioyce in his workes. verſe 31.

Thou crowneſt the earth with thy goodneſſe; and thy cloudes drop fatneſſe. Pſal. 65.12.

They ſhall drop vpon the dwellings

dwellings of the wilderneſſe; and the little hills ſhall reioyce of euery ſide. verſe 13.

The flocks alſo ſhall bee full of ſheepe; the valleys alſo ſhall ſtand ſo thick with corne that they ſhall laugh and ſing, verſe 14.

The day is thine, and the night is thine: thou haſt prepared the light of the ſunne. Pſal. 74. 17.

Thou haſt ſet all the borders of the earth; thou *haſt made ſummer and winter*. verſe 18.

THE

The Prayer for New-yeeres day.

MOst tender and compaſſionate *Lord*, now firſt knowne by thy name *Ieſu*, who being the *true vine* which yeeldeſt the wine that *gladdeth the heart*, waſt pruned this day with the *ſharpe knife* of *circumciſion*, and bleddeſt for me; haue pitty and compaſſion on mee, who with weeping eyes and a bleeding heart come vnto thee, beſeeching thee that thoſe drops of blood which fell from thee this day may *ſatisfie* for the ſinne of my *birth*, and the whole ſtreame that ranne from all the parts of thy body in the *Garden*, and on the *Croſſe* may expiate all my *numberleſſe actuall ſinnes*; whether they be ſinnes of lighter tincture, or of a *Scarlet* dye: *Sinnes* like *beames* or *ſinnes* like *moates*: *Sinnes* conceiued in the *heart* onely, or ſinnes brought forth into *act*: *Sinnes* in my *beliefe*, or

ſinnes

ſinnes in my *life*: *Sinnes* once committed, or often repeated: *Sinnes* before, or after my *calling*: *Sinnes* of impiety againſt thee, or *ſinnes* of *iniquity* againſt my neighbour, or *ſins* of impurity againſt mine owne fleſh: for of all theſe I haue a great loade. *They are more in number then the haires of my head*, they are *a burden too heauy for me to beare*. They lie vpon my conſcience like ſo many Talents of lead, and would *preſſe* mee *downe to hell*, did not thy mercy take hold of the hand of my faith to ſupport me in *hope* euen *aboue hope*. How ſhould I hope if I thinke vpon thy *greatneſſe*? How ſhould I not hope if I think vpon thy goodneſſe? How ſhould I hope if I *weigh my ſinnes*? How ſhould I not hope, if I weigh thy *merits*? How ſhould I hope, if I *conſider* my actions? How ſhould I not hope, if I *conſider* thy *paſſions*? How ſhould I hope if I *number my tranſgreſſions*?

How

How ſhould I not hope, if I number thy bleſſings and fauours towards mee? How ſhould I hope if I remember how oft I haue refuſed grace after it hath bin offered to mee? How can I but hope if I remember how oft grace hath bin offered mee after I refuſed it? And ſtill hope I will, as long as thou reteineſt thy name *Ieſu*, which this day thou receiuedſt when thou *offeredſt the firſt fruits* of thy *blood for my ſin*, without which thou couldeſt not haue bin my *Ieſus*. For ſo fowle and feſtered were my ſoares, that nothing could heale them but a *bloody knife*. But why ſhould this bloody inſtrument be applyed to thy pureſt, tendereſt, *immaculate* fleſh made all of Virgins blood? There was no *ſuperfluity* to be pared off in thee; no ranke blood to bee let out. The ſuperfluous skinne was on me, yet the *knife* is on thee: The feſtered

red ſores were in my body, yet the Launce is in thy fleſh. Thou haſt the paine, I the eaſe; thou the ſmart, I the cure. O wonderfull cure! O more wonderfull loue! *Out of the mouth of babes and ſucklings* as thou haſt ordained, ſo maiſt thou iuſtly chalenge *praiſe*, who in thy infancy madeſt ſuch an aſſay of my *redemption*, and tendered the *earneſt* of thy blood for me. Not nine dayes old thou ſheddeſt dropps of blood for me, farre more *precious* then ſo many *drops* of the richeſt balſamum to cure my wounds. *Let all fleſh praiſe thee* who *healedſt* it by thy *woundi*. Eternall thankes be giuen to thee for thy *circumciſion*, whereby thou haſt aboliſhed *circumciſion* it ſelfe, and prouided mee an eaſier remedy of *originall ſinne* the ſacred lauer of *regeneration*. *Water* now ſerueth inſteede of blood, and a gentle rubbing of the fleſh for cutting and *wounding it*. By the

circumcision of thy flesh thou hast also merited for me the *fulfilling* of thy fathers promise and condition of his couenant to *circumcise the foreskinne of our hearts*. By this thy *razor* thou hast fitted the tables of my heart: now write thy lawes & loue in them: By receiuing this *seale* of the couenant in thy flesh thou hast *sealed* to me thy care of mee in thy nonage. First ô Lord I am euerlastingly to praise thee for *taking my flesh vpon thee*; and next for leauing part of it with mee as a *pledg of thy loue*, thou bearedst for me *from* thy *mothers wombe*. In thy infancy thou bleddest for me; in thy twelfth yere, thou arguedst for me, in thy youth thou *obeyedst* for me, and in thy ripe & perfect age thou *sufferedst* and *dyedst* for me. To thee therefore as it is my bounden duty I *offer the* budds of my childe-hood, the blossoms of my youth, and the *fruits* of my age. As thou betimes didst set to

the worke of my *redemption*, and and on *those termes* acceptedst the name Iesus: so let me betimes *give my name to thee*, and enter into thy seruice: Let mee *beare thy yoke* euen from my youth. Lord, who this day wert *circumcised* in the flesh, *circumcise* me in the heart, that I may in *purity*, *sincerity*, and *vprightnesse of heart walke before thee all the dayes of my life*. Neither *circumcise* my *heart* onely but my eares, eyes, hands, *heart*, and feete, that *no superfluity of maliciousnesse* nor impurity remaine in me.

Now thou hast *renewed the face of the earth*, *renew* this day and *repaire* thy decaied Image in me. Thou hast begunne a *new* yeere, beginne in me a *new reformation*. *Make me* I beseech thee *a cleane heart*, *and renew a right spirit within me*. The yeere like the serpent hath *cast off* his *old* skinne, *and put on a new*; let mee also *cast off my old man*, *and put*

on the new man; and from this day to my old age and death *walke in newnesse of life*, that I may be a fit *guest* to be admitted into the *new heauen*, *where dwelleth righteousnesse*, and to be entertained at thy table, and drinke *new wine* with thee in thy heauenly Kingdome for euermore *Amen*.

THE

THE FEAST OF *EPIPHANY* OR, *TWELFE-DAY'S* DEVOTION.

The ground of this feast { *Prophecie* in the old *History* in the new } Testament of our *Lords* manifestation to the gentiles.

PARALELL.

Prophecie.	*History.*
There shall come a *starre out of* Iacob, and a scepter shall rise out of Israel. Num. 24. 17.	Lo the *starre* which they saw in the east went before them, till it came to the place where the childe was. Mat. 2. 9. When they saw *the starre*, they were exceeding glad, and went into the house, and found the childe with Mary his mother. verse 10.

Prophecie.	*History.*
The daughter of Tyre shall bee there with a gift, like as the rich also among the people *shall doe homage* before thy face with presents. Psal. 45. 12.	They fel down and worshipped him. Mat. 2. 11.
Kings shall bring *presents* vnto thee. Psal. 68 29. The kings of *Arabia* and *Saba* shall bring *gifts*. Psal. 72. 10.	And opened their treasures, and *presented to him* &c. Mat. 2. 11.
All thy garments smel of *Mirrh*, *Aloes*, *and Cassia*. Psal. 45. 9. To him shall be giuen of the *gould* of Arabia, &c. Psal. 72. 15.	*Gold*, and *incense*, & *Mirrh*. Mat. 2. 11.

FOR

For thy instruction meditate on the { Prophecy / Historie } of *Christ's* manifestatiō.

For thy comfort apply to thy selfe the benefits thereof.

For thy correction reprooue thy backwardnesse in *comming to Christ, and honouring him with thy substance.*

Quicken { Thy *Charitie* by the admonition. / Thy FAITH by the Psalme. / Thy *Zeale* and deuotion by the prayer. }

THE

THE ADMONITION for Twelfe-day.

THE ANALYSIS.

We ought freely and liberally to offer to *God* and his *Church*; becauſe

Precepts in the old. — *we haue in Scriptures*
- *Commandements* for it.
- *Examples* of it.
- *Promiſes* vnto it.
- *Threats* to the cõtrary.

THE TEXTS.

TAke from among you an *offering* to the *Lord*: Whoſoeuer is of a willing heart let him bring it, *an offering* of the *Lord*, &c. Exod. 35.5.

Honour the *Lord* with thy *ſubſtance*, and with the *firſt fruits* of all thine increaſe. Prou. 3.9.

In the new. Be reconciled to thy brother, and then come and *offer thy gift*. Mat. 5.24.

Yea

Yea *tithe* Mint and Rue, &c. Theſe things yee *ought* to haue done, and *not left the other* vndone. Luke 11.42.

Let him that is taught in the word, make him that taught him *partaker* of all his *goods*. Gal. 6. 6.

If we haue *ſowed* to you ſpirituall things, is it much if wee *reape* of you carnal things. 2 Cor. 9. 11.

Examples

Abraham *gaue* him *Tithe* of all that he had. Gen. 14. 10. *Abraham*

Of all that thou ſhalt *giue me* will I *giue* the *tenth* vnto thee. Gen, 28. 2. *Iacob.*

Then *Dauid* ſaid behold I dwell in Cedar trees, but *the Arke* of the *Lord* remaineth vnder the curtaines. 2 Sam. 7. 2. *Dauid.*

Then euery one whoſe ſpirit made him willing, came and *brought an offering* to the *Lord* for the worke of the Tabernacle. Exod. 35. 21. *Iſraelites.*

I will not come within the

Tabernacle of mine house, nor climbe vp into my bed Psal. 132 3.

I will not suffer mine eyes to sleepe, nor mine eye lidds to slumber, nor the Temples of my head to take any rest. verse 4.

Till I haue found out a *place* for the Temple of the Lord; an *habitation* for the mighty God of Iacob. verse 5.

Pharisee. I *giue Tithe* of all that I possesse. Luke 18. 12.

Promises So should thy *barnes* bee *filled with abundance*, and thy *presses* shall *burst with new wine*. Prou. 3. 10.

Bring all the *tithes* into the store-house, that there may bee meate in mine house, and *proue me heerewith* sayeth the Lord. Mal. 3. 10.

Threats & curses to the contrary. He will *multiply your seede*, and *increase* the *fruits* of your beneuolence. 2 Cor. 9. 10.

You looked for much, and loe it *came to little*; and when yee brought

brought it home, I did *blowe vpon it*: Why, ſaith the Lord of Hoſts? Becauſe of mine houſe that is waſte, and yee runne euery man to his owne houſe. Hag. 1.9.

Therefore the heauen ouer you is *ſtaied from dew*, and the earth is *ſtayed from her fruit*. verſe 10.

Yee ſay wherein haue wee *robbed* thee? In *tithes and offerings*. Mal. 3.8.

Ye are *curſed* with a *curſe*: for yee haue robbed mee, euen this whole nation. verſe 9.

He that ſoweth ſparingly, ſhall *reape ſparingly*. 2 Cor. 9.6.

Be not deceiued, God is not mocked; Whatſoeuer a man ſoweth, that ſhall *he reape*. Gal. 6.

A Psalme for Twelfe-day.

O *Praise* the *Lord* of heauen; *praise* him in the *height*. Psal. 148 1.

Praise him all yee his Angels; *praise* him all his hoſt. verſe 2.

Praise him Sunne and Moone; *praise* him all yee *ſtarres* and *light*. verſe 3.

Thy ſeate ô *God endureth* for euer; the ſcepter of thy kingdom is a right ſcepter. Pſal 45.7.

The Lord ſhall ſend *the rod of thy power out of Sion: bee thou ruler* euen in the *middeſt among thine enemies*. Pſal. 110.2.

In the *day of thy power* ſhall the people *offer thee free will offerings with an holy worſhip*: the dew of thy birth is of the wombe of the morning. verſe 3.

Thy dominion ſhall bee from one ſea to the other; and from the floods vnto the worlds end. Pſal. 72.8.

They

They that dwell in the wilderneſſe ſhall kneele before thee: thine enemies ſhall lick the duſt. verſe 9.

All Kings ſhall *fall downe* before thee, all nations ſhall *doe thee ſeruice*. verſe 11.

Thy name ſhall endure for euer; thy name ſhall remaine vnder the ſun among all poſterities, which ſhall bee bleſſed through thee, and all the heathen ſhall *praiſe thee*. verſe 17.

Bleſſed bee the name of thy *Maieſty* for euer; and all the earth ſhall bee filled with his *Maieſty*. Amen. Amen.

A Prayer for Twelfe-day.

FAther of lights, who didst guide the heathen Sages by a *starre* to seeke after, and find thy *Sonne, the true light which enlighteneth euery man that commeth into the world*; giue mee grace to *giue eare to the more sure Word of* Prophecie in the Scriptures *til the day dawne, and the day starre arise in my heart.* As thou *calledst* the wise men obseruers of the *starres* by a *star*, the sheepheards lying abroad by an apparition in the fields, *Zachary* the Priest by a *Vision in the Temple*, *Peter* the *fisher* by a *draught of fishes*, Mathew *the Publican at the receipt of custome*, and Saint *Austin* enamourd with eloquence by the lustre of Saint *Ambroses* stile and enticing eloquence. I beseech thee take the aduantage of such seasons, and apply such *meanes* for my vnfeigned *conuersion* vnto thee as are most agreeable

ble to my inclination, disposition, and condition. So will *I come* vnto thee *and fall downe before thee*, and *present vnto thee gold, frankinsence* and mirrh; gold in acknowledgement of thy kingdome, *frankinsence* of thy *Priesthood*; and *mirrh* of thy *death*. *I will offer* willingly & freely vnto *thee incense of praise & thanksgiuing for thy benefits*; the *mirrh* of *bitter teares* for my *sinnes*; and *gold* (according to my ability) for the maintenance of thy seruice, and *adorning* thy *Temple*. Lord who by this rich *present* prouidedst for the virgins wants to supply them in her iourney to Ægypt, extend thy goodnesse to mee in al necessities; and establish my faith and confidence in thee in al dangers and difficulties whatsoeuer, *For thou hast promised neuer to leaue nor forsake them that trust in thee. The stony rocke* shall yeeld *a fountaine of water*; and a dry *crage a spring of oyle*; the *leaues* shall

ſhall multiply by ſpending; nay, the *Clouds* ſhall be *Store-houſes* of *Bread*, and the *winde* ſerue in *Fowle*, and the *Rauens* bring in prouiſion; the *Fiſhes pay tribute of money*, and Heathen Sages from the Eaſt, (by the conduct of a *Starre*) *bring in coſtly preſents* and New yeeres-gifts before thy children ſhall want their neceſſary maintenance or ſuſtenance.

Bleſſed *Babe*, who at thy birth didſt preſage thy death, and aſſayedſt the *Croſſe* in thy *Cratch*, and being excluded (as it were) from all men, waſt conſtrained *to take vp* thy lodging with beaſts in a Stable, teach me what I am to looke for in this world: If it giue me courſe, and baſe, and *beaſtly* entertainment, it gaue thee worſe; and *the ſeruant is not* to expect *better* reſpect *then the Maſter*. *O King of glory*, who hadſt no Palace in this world, but an Inne; no Chamber of Preſence, but a *Stable*; no Ta-

peſtry,

peſtry, but Straw; no Chaire of eſtate, but a *Cratch*; no Scepter, but a *Reede*; and no *Crowne*, but a wreath *of thornes*; worke in me an holy high-mindednesse to *deſpiſe this world* which ſo *deſpiſed* thee. Make the *worldly greatneſſe* ſeeme ſmall, honour baſe, eſtimation vile, and pompe vaine vnto me. Let not the glittering ſhew of *gold, ſiluer, or precious ſtones*, or the luſter of eminent conditions *dazell the eyes of my minde*, but let the beames of *this ſtarre*, light and guide me rather to *honour* thee in a Stable, then leaue thee to follow *Herod* in his Palace vpon any hopes whatſoeuer. *The wiſe men, after they had ſeene* thee, *neuer returned backe to* Herod, *but went another way to their owne home*: ſo let me, after thou *haſt called me to the knowledge of the truth*, and *redeemed mee from my vaine conuerſations*, neuer *returne backe* to my worldly courſes, but *take another*

way

way to my true home in heauen. The wise men when *they saw thy starre in the aire were exceeding glad*; I *see thy starre in the* Scriptures, nay I see *the bright morning starre* in my heart; O let my ioy exceede theirs as my knowledge doth. The *starre* still lighted them till they came to the place where thou layest, and entered into thy bed-chamber: So ô *Lord* let the light of *faith guide me* all the way of this life euen till I come to *see thee*, not in a *stable* on earth strawed with litter and dung, but in a *pallace* in heauen built with *Saphyrs*, and *founded* vpon *pearles*; not receiuing a *present of gold* from men, but wearing a *crowne of gold* put vpon thee by thy Father; not hauing a quantity of *frankinsence* or mirrh in thy hand, but a golden censor full of *sweete odours which are the prayers of Saints*. Among which I beseech thee *offer vp the prayers* of mee a sinner, that I may bee

a

a Saint after thou hast purged
mee from all my filthy-
nesse in the royall
bath of thy blood
Amen.

THE

THE FEAST OF OVR LORD'S *RESVRRECTION*, OR, Easter-dayes Deuotion.

The ground of this Feast { In the old Testamẽt { Prophecies. Types. / In the new, the History of our Lords rising from the dead.

PARALELL.

Prophecie.	*Historie.*
Thou shalt not *leaue my soule in* hell or (graue) nor suffer thine holy One to see corruption, *Psal.* 16. 11.	The Angel said to the women Feare yee not, for I know that yee seeke Iesus that was crucified. Mat. 28. 5.
He spake of the Resurrection of Christ, that his soule should not be left in graue, neither his flesh see corruption; *Acts* 2. 31.	*He is not here for he is risen*, as hee said come see the place *where the Lord lay.* verse 6.

Thy

Prophecie.	*History.*
Thy *dead men shall liue*: with my *body* shall they rise: *Awake* & sing yee that dwell in dust, for thy dew is the dew of herbs, and the *earth shall cast* out *her dead.* Isa. 26.19.	And the graues did open themselues, and many bodies of the Saints which slept, arose. Mat. 27. 52. And *came out of their graues* after his resurrection, & went into the holy City, and appeared to many. v. 53.
O death I will be thy death: ô graue I will bee thy destruction. Hos. 13.14.	Christ being raised from the dead, dyeth *no more*; death hath *no more dominion* ouer him. *Rom.* 6. 9. Death is *swallowed vp into victorie.* 1. *Cor.* 11. 14. O Death, *where is thy sting?* O graue, *where is thy victorie?* ver. 55.

The Prophet speaketh in the person of Christ.

Type

Type.

And the Priest shall shake the sheafe of the *first fruites* before the Lord, that it may be acceptable to you *the morrowe after the Sabbath*, Leu. 23. 11.

And *Ionah* was in the belly of the Fish *three dayes and three nights*, Ion. 1. 17.

Accomplishment.

Now *in the end of the Sabboth*, when *the first day of the week began to dawn*, MARY MAGDALEN came to see the Sepulcher *Mat.* 28.

And behold there was a great Earth-quake: for the Angell of the Lord descended from heauen, and came and rolled away the stone from the dore and sate vpon it, &c. *ver.* 2.

He is not here, for hee is risen, &c. 6.

Christ is risen from the dead, the *first fruites* of them that sleepe, 1. *Cor.* 15. 20.

The *first fruits* is Christ, *ver.* 23.

The Sonne of man, *three daies & three nights* in the heart of the earth, *Mat.* 12. 4.

The

Type.	*Accomplishment.*
The third day, *God* spake vnto the Fish, & it *cast out Ionah on the drye land.* Ion: 2.10.	Destroy this temple, *and in three dayes* I will reare it vp againe. *Ioh.* 2.19. Hee spake of the temple of his bodie; *ver.* 21. As soone as he was risen from the dead, his disciples remembred, and beleiued the Scriptures, and the word which he spake vnto them. *ver.* 22.

For thine instruction meditate on the { *Prophecie. Types. Storie.* } *of Christ's resurrection.*

For thy comfort apply to thy selfe the benefit thereof.
For thy correction examine thy spiritual resurrection from dead workes.

Quicken { Thy faith by the Hymne. Thy repentance by the exhortation. Thy Zeale and Deuotion by the prayer ensuing. }

An

An Hymne for Easter day.

OPen mee the gates of righteousnesse, that I may goe into them, and giue thankes vnto the Lord. Psal. 119. 19.

This is the gate of the Lord; *the righteous shall enter into it.* verse 20.

I will thanke thee, for thou hast heard me, and art become my saluation. verse 21.

Thou wilt shew me the paths of life, in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore. Psal. 16. 11.

The same stone which the builders refused, is become the head Stone *in the corner.* v. 22.

This is the Lord's *doing, and it is maruellous in our eyes.* v. 23.

This

This is the day *which the* Lord *hath made; wee will reioyce and be glad in it.* ver. 24.

Why doe the heathen *rage continually, and the people imagin a vaine thing.* Psal. 2. 1.

Then shall hee speake vnto them in his wrath, and vexe them in his sore displeasure saying,

Euen I haue set my king vpon Zion mine holy Mountaine. verse 5. 6.

The Lord *vpon thy right hand shall wound euen kings in the day of his wrath.* Ps. 110. 5.

Hee shall iudge among the heathen; hee shall fill their places with the dead bodies, and smite in sunder heads ouer diuers countries. verse 6.

He shall drinke of the brooke in the way, therefore shall hee lift vp his head. verse 7.

Be wise now therefore ô yee kings; bee learned yee that are iudges of the earth. Ps. 2. 10.

Serue the Lord *with feare; and reioyce vnto him with reuerence.* verse 11.

Kisse the sonne least hee bee angry, and so ye perish from the right way: if his wrath bee kindled, yea but a little, blessed are all they that put their trust in him. verse 12.

THE

THE ADMONITION for *Easter-day*.

THE ANALYSIS.

Wee must pray and striue for repentace from *dead workes* and *newnes of life* because

a 1. It is *God's* commandement.
b 2. It is the *Saint's* practise.
c 3. It is the euidence of our *new birth*.
d 4. It is the end of our resurrection.
e 5. It is the end of our redemption.
f 6. It obtaineth remission of sinnes.
g 7. It auoideth GOD's temporall iudgements.
h 8. It is the onely meanes to shun eternal death.
9. It maketh vs blessed euen in this life.

THE TEXTS.

a *Cast off* concerning the conuersation in times past that *old man* which is corrupt through deceaueable lusts. Eph. 4. 24.

And *be renewed* in the spirit of your mindes. verse 23.

And *put on the new man* which after *God* is created in righteousnesse and true holinesse ver. 24.

b *Yee haue* put of the *old man* with his workes. Colos. 3. 9.

And *haue put on the new man* which is *renewed* in knowledge, after the Image of him that created him. verse 10.

c Being *borne anew*, not of mortall seede, but of immortall 1 Pet. 1. 23.

As *new borne babes* desire the sincere milke of the Word, that ye may grow thereby. 1 Pet. 2. 2.

New wine must bee put into *new bottels*. Mat. 9. 17.

As

d As *Christ* was *raised* from the dead to the glory of the father: So also wee should *walke in newnesse* of life. Rom. 6. 4.

e We are deliuered from the Law being *dead* to it, wherewith we were holden that wee should serue in *newnesse* of spirit. Rom. 7. 6.

Purge out the *old leauen*, that ye may be a *new lumpe*. 1 Cor. 5. 7

If any man be in *Christ* let him bee a *new creature*. Old things are passed away; behold all *things* are become *new*. 2 Cor. 5. 17.

In *Christ* neither circumcision auaileth any thing, nor vncircumcision, but a *new creature*. Gal. 6. 15.

According to his mercy hee hath *saued vs*, by the *washing* of the new *birth*, and renewing of the *holy Ghost*. Tit. 3. 5.

f Returne and *liue*. Eze. 19.

Cease to doe euill, learne to do well, &c. Isa. 1. 16.

Though your sinnes were as

crimson they ſhall bee *made white* as ſnow. verſe 18.

g *Vnleſſe yee repent*, yee ſhall all likewiſe periſh. Luke 12.3.

h Repent and doe the firſt workes. Reu. 2.5.

Repentance vnto life. Acts 11. 18.

i Bleſſed is he that hath part in the *firſt reſurrection*, for the ſecond *death* ſhall haue no power ouer him. Reu. 10.5.

A Prayer for Eaſter-day.

GLorious *Sonne of righteouſneſſe* who this morning didſt preuent *the dawning of the day*, by ſending forth the beames of thy glorified body out of the pit of darkneſſe and *ſhadow of death*, *ſhine* vpon my ſoule by the light of thy grace. *Inlighten* my darke apprehenſion of the miſteries of thy

thy resurrection: Inflame my cold affections and reuiue my heart euen deaded with pensiue thoughts vpon thy bitter passion. O how did the surest ground of faith shake the fastest Anker of hope, loosen' at the earthquake at thy death? what smiting together of knees, what wringing of hands, what knocking of brests, what fainting of hearts, what hanging downe of heads, were there at giuing vp of the Ghost when thy head hung downe on the Crosse? with thee the faith, with thee the hope, with thee the ioy, with thee the life of thy dearest Disciples expired. What should or could the prisoners of death euer expect, when they saw him, whom they thought to haue bin their redeemer, the Lord of life arrested by death, and kept close prisoner in the graue so long? O death how sharpe was then thy sting? O graue how

fearefull was thy ſeeming victory? But bleſſed bee the angell which remoued the ſtone, and thereby made way that *the ſtone which the builders refuſed* might be preferred to bee *the head ſtone in the corner*. Bleſſed be the right hand of thy Father, who in raiſing thee out of the graue, raiſed our hope out of the duſt. For *where is our hope? Our hope is euen in thee* ô Chriſt, and thy reſurrection. *Thou art the life and the reſurrection of all that beleeue in thee*. Death (like a Hornet) by ſtinging thee hath loſt his ſting, and now may make a buzzing noiſe to affright me; but can thruſt out no ſting to hurt mee. The graue by thy lying in it is turned to a bedde, and a withdrawing roome to retire my ſelfe a while, to put off this ragged fleſh, and attire my ſelfe with robes of glory. Now I dare inſult ouer death and hell, ſince thy triumph ouer them. *O death*

where

where is thy ſting? O graue where is thy victory? O my ſoule where is all thy comfort? *If in this life, thou art moſt miſerable; if thy life bee hid with Chriſt in God, then when Chriſt which is thy life ſhall appeare,* thou *ſhalt alſo appeare in glory.* What though I mourne here? I ſhall be comforted. What though I faſt here? I ſhall bee ſatisfied. What though I am diſgraced here? I ſhall bee glorified. What though I am here trampled vnder feete? I ſhall there be crowned. What though *my fleſh be eaten* with *wormes,* and theſe wormes turned into duſt, and that duſt blowed by the winde ouer the face of the earth? Yet after *thou turnedſt man to deſtruction, againe thou ſayeſt: Come againe yee children of men, I know* thou *my Redeemer liueſt, and ſhall ſtand vp at the laſt day, and I ſhall ſee them in my fleſh with theſe eyes, and no other.* Lord eſtabliſh this beliefe in me: beate downe all

the *forts* that naturall reason reareth against it. Grant that I may euery day more and more feele as the power of thy birth in my regeneration, and of thy death in my mortification; so also of thy resurrection in my rising from the death of sinne to the life of Grace. Lord thou restoredst life to three men; to one in his bed, to another on the beare, to the third in the graue. They who conceiue sinne in their hearts, are like him that was dead in his bed; they who bring it forth into action, are like him that was brought forth dead on his beare; but they that continue in sinne and all impurity and putrifie in the customs thereof, are like him that was foure dayes dead and stanke in the graue. Such a one, or worse am I: for I haue layen not foure dayes, but scores of yeeres in this loathsome graue, and am euen deuoured

of

of the worme of conſcience. Yet Lord this day of thy glorious reſurrection, ſay vnto mee as thou didſt to him, *Come forth, awake thou that ſleepeſt, and ſtand vp from the dead, and I will giue thee light.* Make this day of thy reſurrection from the death of nature, the day of my riſing from the death of ſinne, and corruption firſt to the life of grace, and after to the life of glory *Amen.*

THE FEAST OF OVR LORD'S *ASCENSION*

OR,

Holy-Thurſ-dayes Deuotion.

The ground of this Feaſt { In the old Teſtamẽt { Prophecies. Types. In the new, the Hiſtory of our Sauiours going in triumph into Heauen.

PARALELL.

Prophecie.	*Hiſtorie.*
Thou haſt *aſcended* vp on high, thou haſt ledde captiuity captiue, *Pſalm.* 68. 18.	And when he had ſpokẽ theſe things, while they beheld him hee was *taken vp*, Act. 1. 9.
Hee rodde vpon the Cherubims, & did flye; yea he did flye vpon the *wings of the wind*, Pſa. 18. 10.	For a *Clowd* tooke him out of their ſight, *Act.* 1. 9.
Sit thou on my *right hand*, Pſalm. 110. 1.	Hee was caried vp into heauen, and he ſate on the *right hand* of God. *Mar.* 16. 19.

Type.

Type.	*Accomplishment.*
Eliah was *taken vp* with a fierie Charet, 2. *King.* 2. 11.	While hee blessed them he was parted from them, and *caried vp* into heauen, *Luke* 24. 51.

For thine instruction medi- { *Prophetie.* *Types.* *Storie.* } *tate vpon* { *of Christ's Ascension.*

For thy comfort apply the benefit thereof to thy selfe.
For thy correction examine thy desires and affections, & check thy earthlinesse and worldlinesse.

Quicken { Thy faith and ioy by the Psalme. Thy loue and hope by the exhortation. Thy Zeale and Deuotion by the prayer ensuing.

The

The Hymne for Ascension-day.

Wherein all parts of Christ his glorious returne in tryumph into heauen, are prophetically expressed: as

1 His lifting [a] vp himself from the earth.
2 The cloudes receiuing [b] and carrying him.
3 The Angels [c] meeting him.
4 The heauens [d] opening to him.
5 God the Father's enthronizing him into his euerlasting kingdome.

GOD *is* gone vp *with a merrie noyse; and the Lord in the sound of the Trumpe*, Psal. 47.5.

Be thou exalted *Lord in thine own strength; So will we sing & prayse thy power*, Psal. 21. 13.

Set vp *thy selfe, ô God*, aboue the heauens: *and thy glory* aboue al the earth. *Ps.* 108.5

[b] *O sing vnto God; sing prai-*

ses

ses vnto his Name : magnifie him that rideth vpon the heauens (or cloudes) by his name IAH, *and reioice before him*, Psal. 68. 4.

In thy Majestie ride *prosperously because of truth, meeknes, and righteousnes; and thy right hand shall teach thee terrible things*. Psal. 45. 4.

The Chariots of God *are twentie thousand, euen thousands of* Angells : *the Lord is among them as in Sinai in the holy place*, Psal. 68. 17.

[d] Lift vp *your heads, ô yee gates, and be yee lift vp yee euerlasting dores, and the King of glorie shall come in*, Psalm. 24. 7.

Who is the King of glory? It is the Lord strong and mightie, euen the Lord mighty in battel. ver. 8.

Lift

Lift vp *your* heads, *ô ye* gates, *and be ye* lift vp *ye euer-lasting* dores, *and the King of glorie* shall come in. *ver.* 9.

Who is the King of glorie? Euen the Lord of Hosts; he is the King of glorie. ver. 10.

I haue set my *King vpon my holy hill of Sion*, Psal. 2. 6.

Aske of mee, and I will giue *thee the heathen for thine* inheritance, *and the vttermost parts of the earth, for thy* possession. *ver.* 8.

The Lord shall send the rod of thy power out *of Sion; bee thou Ruler in the middest among thine enemies.*

Thou shalt bruise them *with a rodde of Iron, and* dash *them in pieces like a Potters vessell.*

THE

The exhortation for Ascension DAIE.

Wee ought to set our affections on things aboue;

1 Because there is the source of our Soule which is of a heauenly and diuine nature,
2 Because there is our Head.
3 Because there is the nobler & better part of our bodie.
4 Because there is our abiding Citie.
5 Because there is our mansion house.
6 Because there is our hope & inheritance.
7 Because there are no true ioyes nor durable riches but there.

GOD created man in his *own* Image, *Gen.* 1. 27.

God formed him of the dust of the earth, and *breathed* into his nostrils the *breath of life*, *Gen.* 2. 7. Then

In heauen is,
1 *The source of our soules created according to God's Image.*

Then ſhall the duſt returne to the earth as it was. Eccleſ. 12. 7.

The ſpirit returneth to God that gaue it. *Ibid.*

We had fathers of our fleſh which corrected vs; ſhall we not be much more in ſubiection to the *Father of ſpirits*, and liue. Heb. 12. 9.

2 *Our heads* Exceeding great and precious promiſes are giuen to vs, that by theſe wee might bee partakers of the *diuine nature* hauing eſcaped the corruption that is in the world. 2 Pet. 1. 4.

He was *caried vp into heauen*, and ſate at the right hand of *God*. Mat. 16. 19.

Whom the *heauens* muſt *containe*. Acts 3. 21.

I ſaw the *heauen* opened, and the Sonne of man *ſtanding at the right hand of* the Father. Acts 7. 56.

I goe out of the world to the Father. Ioh. 13. 1.

Go to my Father. Ioh. 15. 10.

Our conuersation is in heauen from *whence also* we look for the Sauiour the Lord Iesus. Phil. 3. 20.

If ye be risen with Christ seek the things that are aboue where *Christ sitteth on* the right hand of God. Col. 3. 1.

Set your affections on things that are aboue, and not on things on the earth. ver. 3.

Yee are come to the generall assembly, and *Church of the first-borne* which are written in *heauen*, and to the spirits of iust men made perfect. Hebrewes 12. 23.

3 *The nobler parts of the Church.*

Now yee are no more strangers and forreiners, but fellow *Citizens with the Saints*, and of the *houshould of God.* Ephesians 2. 19.

4 *Our country.*

For here we haue no continuing Citie, but wee *seeke one to come.* Heb. 13. 23.

For this we groane earnestly desiring

desiring to bee clothed with our house, 1. *Cor.* 5.2.

Arise and depart for this is no rest for you, *Mic.* 2. 10.

They confessed that they were strangers, and sought a Citie whose builder and maker is God, *Heb.* 11. 13.

I beseech you as strangers and pilgrimes abstaine from fleshly lusts. 1. *Pet.* 2. 11.

I am a stranger and sojourner as all my fathers were, *Ps.* 39. 14.

5 Our mansion house.

In my Fathers house there are many mansions; I goe to prepare a place for you, *Io.* 14. 2.

6 Hope and inheritance

If our hope were in this life onely, we were of all men most miserable, 1. *Cor.*

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserued in heauen for you, 1. *Pet.* 1. 4.

Lay vp your treasure in heauen, &c. *Mat.* 6. 19.

Look not on things which are seene, but on things which are

not

not seene; for the things &c. 2. *Cor.* 4.18.

Vanitie of vanities, &c, *Eccles.* 1. 2.

Whom haue I in heauen but thee? &c. *Psal.* 73.24.

The Prayer for Ascension Day.

GLorious and gracious Redeemer, Lord Iesus Christ, who *humbledst thy selfe, & didst become obedient to death, euen the death of the Crosse, and therefore thy Father highly exalted thee aboue the graue* in the resurrection, aboue the earth in thy Ascention, aboue the heauens in thy *session* at his right hand, and then *he gaue thee a name aboue al names that at the name of Iesus euery knee should bow, both of things in heauen, and in earth, and of things vnder the earth.* I humbly bow the knees not onely of my body, but of my heart and soule vnto thee. I neuer heare of thee, or remember;

ber; neuer thinke, or ſpeake of thee but with greateſt reuerence, and loue that heart can conceiue, or tongue expreſſe. I admire the myſtery of thine incarnation; I tremble at the horror of thy paſſion; I adore the power of thy reſurrection; and I triumph in the glory of thine Aſcenſion. My God and my Lord make me wholly thine as thou art mine. Thy birth was my life; thy life my merit; thy death my ranſome; thy reſurrection my deliuery out of the priſon of death (when thy father layed thee vp for my debt) thy Aſcenſion my aſſurance and takingp oſſeſſiō of an *incorruptible and vndefiled inheritance reſerued in the heauens*. O *Sauiour* if thou haddeſt not been born, I had neuer been borne *anew*, if thou hadſt not *dyed for* my *ſins* I had *dyed in my ſins*: If thou hadſt not *riſen from the dead*, my ſoule might haue bin *with thee in Paradice*, but my body ſhould not haue *reſted in hope*, neither

neither ſhould I haue euer *ſeene God in my fleſh*: if thou hadſt not aſcended I might haue bin freed from hell, but I ſhould neuer haue had a *place prepared* for mee in heauen. O Lord when thou cameſt to vs on earth, *Iohn* was thy *forerunner*, but thou wert my *forerunner* in thy returne into heauen. *Iohn prepared the way before thee* on earth: but thou *preparedſt away before me* into heauen. That way & thoſe regions in the aire which *Lucifer* defiled & curſed by his *fall through* them *from heauen* thou haſt clenſed and bleſſed by the marching tryumphantly through them into heauen. O bleſſed *Creator* and *repairer* of nature, in thee not onely *all the kindreds of the earth*, but all creatures vnder the cope of heauen *are bleſſed*, and therefore they *ſigh and grone* together with vs; deſiring feruently thy *ſecond comming*. The earth was bleſſed and ſanctified by thy birth, and thy treading vpon it;

The water, by thy descending into the riuer *Iordan* at thy baptisme, and walking on the Seas. Now the ayre, likewise, and fire expected an honour and a blessing from thee, and both receiued it: the ayre by thy *ascending* through it; the fire by *sending downe* the *Holy Ghost* in the likenesse of fierie *Clouen Tongues*. *O Lord my Redeemer, how excellent is thy Name in all the world!*

Creatures without voice praise thee, as the heauens and earth: without vnderstanding knowe thee, as the starre that lighted the Sages to thee: without will *obey thee*, as *winds and Seas*: without eares hearken to thee, as the figtree which thou cursedst, and it withered: *without naturall affection* bemoan thee, as the stones that claue, the vale that rent, the earth that quaked at thy passion: without will voluntarily offer thee seruice, the Foale to beare thee, the *Doue* to manifest thee,

thee, the *Fish* to discharge thee, the *Sunne* to hide thine ignominy among men, and here the *cloude* to vaile thee from mortall eye, and transport thee into heauen. *O Lord my Redeemer how excellent is thy name in al the world, who makest the light thy garment, the Angell thy messenger,* the aire thy race, the cloudes thy *charriot*, and *flyest vpon the wings of the winde* into heauen? *Thou art ascended vp on high, thou hast led captiuity captiue.* In thy Passion thou wast *Death's death*, & killedst it. In thy buriall thou wast the *Graue's* graue and destroyedst *destruction*; and now in thy Ascension thou conquerdst conquest it selfe, and *ledst captiuity captiue, and receiuedst gifts for men*, for the whole Church and euery Belieuer. *O Lord* bestow these gifts liberally vpon me, that I may *grow in grace, and the knowledge and loue of thee.* This day thou liftedst vp thy body from the earth; lift vp

Victoriâ victi.

my heart from it. This day thou transportedst thy body to heauen; transport my desires thither. This day thou settledst thy selfe in thy *Throne* at the *right hand of thy Father*, fixe my thoughts, and settle mine affections on thee in heauen, and on heauen for thee. *Amen*.

THE

The Feast of the comming downe of *the Holy-Ghost*, or, Whitsun-daye's Deuotion.

The ground of this Feast { In the old Testament { Prophecies. Types. / In the new, the { Promises, Performance of *sending the holy Spirit.*

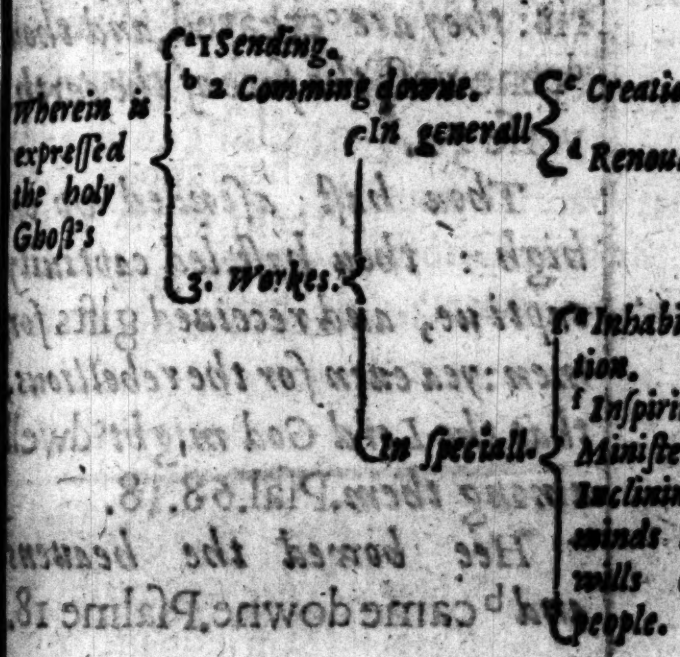
PARALELL.

Prophecie.	*Historie.*
I will *powre out of my Spirit vpō all flesh*, and your sons & daughters shall prophecie, &c. *Ioel* 2. 28.	These are not drunken as ye suppose, *Act.* 2. 15. This is that which was spoken by the Prophet, *Ioel ver.* 16. And it shal come to passe in the last daies that I will *powre out my Spirit vpon all flesh*, ver. 17.
Type.	*Accomplishment.*
He took vp the mantell of *Eliah* that fell from him, and when the sons of the Prophets saw him, they sayd, *The Spirit of* Eliah *doth rest on* Elishah, 2. *King.* 13. 5.	And they were *filled with the Holy-Ghost, &c.* Acts 2. 4. God sent the *Spirit of his Sonne* into your harts, *Gal.* 4. 6.

Promise.	*Performance.*
Ye shall be *baptized with the holy Ghost* within these few daies. Acts 1.5.	They were *filled with the holy Ghost, &c.* Acts 2.4.
He shall baptize you with the holy Ghost *and with fire.* Mat. 3. 11.	There appeared to them cloue tongs *like fire* and it sate vpon each of them Acts 2.3.
These signes shall shall follow them that belieue. They shall *speake with new tongues.* Mar. 16.17.	And they began to *speake with other tongues* as the Spirit gaue them vtterance. Act. 2.4

THE

THE HYMNE FOR Whitsunday.



O Lord *how manifold are thy workes? In wisedome hast thou made them all, the earth is full of thy riches.* Psal. 104. 24.

So is the great and wide *sea also, wherein are things creeping innumerable, both small and great beasts.* verse 25.

These waite all vpon thee, and thou

giueſt them their meate in due ſeaſon. verſe 27.

[a]*Thou* ſendeſt forth thy Spirit: *they are* [c]created, *and thou* [d]reneweſt *the face of the earth.* verſe 30.

Thou haſt aſcended vp on high: thou haſt led captiuity captiue, and receiued gifts *for men: yea euen for the rebellious, that the Lord God might* [c]dwell *among them.* Pſal. 68. 18.

Hee bowed the heauens and [b] came downe. Pſalme 18. 9.

Hee rod vpon the Cherubins and did flie: hee did euen fly vpon the wings of the [b] winde. verſe. 10.

The Lord gaue the Word: *great* [f] *was the company of the* Preachers or of them that publiſhed it Pſal. 68. 11.

The people *ſhall* come willingly

g willingly *in the day of thy power* (*or at the time of thy Assemblies*) *in the beauty of holinesse from the wombe of the morning: thou hast the dew of thy youth.* Psal.110.3.

AN EXHORTATION to obey the motions of *God's* holy Spirit.

THE ANALYSIS.

The motiues to obey the motions of the Spirit are

1 *Gods* strict Commandement.
2 The *Saints* continuall practice.
3 The Spirit's excellency, who is the
  1 Fountaine of grace.
  2 *Lord* of life.
  3 Comforter of the Elect.
  4 Teacher of the Church.
4 The benefits of obeying them.
5 The danger of resisting them.

1 *Precepts of God.*

WAlke in the *Spirit*. Gal. 5. 16. If we liue in the Spirit, let vs *walke* in the *Spirit*. verse 23. *Griene* not the holy *Spirit* of *God*, where-

by

by yee are ſealed to the day of redemption. Epheſ. 4. 30.

Quench not the *Spirit* of *God*. 1 Theſ. 5. 19.

Yee ſtiffnecked and vncircumciſed in heart and eares, yee doe alwaies *reſiſt* the *holy Ghoſt*.

There is no condemnation to them that are in *Chriſt Ieſus*, who *walke not after the fleſh, but after the Spirit*, Rom. 8. 1.

That the righteouſneſſe of the Law might be fulfilled in vs, who *walke not after the fleſh, but after the Spirit*. verſe 4.

Ye are *not in the fleſh, but in the Spirit*, if the *Spirit* of *God* dwell in you. verſe 9.

As many as are led by the *Spirit of God* are the Sonnes of *God*. verſe 14.

Declared to be the Sonne of *God* according to the *Spirit* of [a] *Holineſſe* Rom. 1. 4.

The Law of the *Spirit of* [b] *Life* in *Chriſt Ieſus* hath made mee free from the Law of ſinne, and of

2 *Practice of Saints.*

Reaſons.

[a] *Holineſſe.*

[b] *Life.*

death. Romans 8. 2.

Yee haue not receiued the *Spirit of bondage* againe to feare; but the *Spirit of*[c] *Adoption* whereby wee cry *Abba* Father. verse 15.

[c] *Liberty.*

They despight the *Spirit of*[d] *Grace* Heb. 10. 29.

[d] *Grace.*

The *Spirit* maketh[e] *Intercession* for vs with sighs and grones that cannot be expressed. Romans 9. 29.

[e] *Prayer.*

To one is giuen the *Spirit of the Word* of[f] *Wisedome*; to another the Word of Knowledge by the same *Spirit*, 1 Corinthians 12. 8.

[f] *Wisedome*

All these worketh one and the same *Spirit*. verse 11.

The Father of Glory giue vnto vs the *Spirit of Wisedome* and reuelation in the Knowledge of him. Ephes. 1. 17.

The *Spirit of*[g] *Glory* and of *GOD* resteth in vs. 1 Peter 4. 14.

[g] *Glory.*

When the *Spirit of*[h] *Truth* is come,

[h] *Truth.*

come, hee will leade you into all *Truth*. Ioh. 16. 13.

Now the *Lord* is that *Spirit*; and where the *Spirit* of the *Lord* is, there is *liberty*. 1 Corinthians 3. 17.

Benefits of obeying the Spirit.

He that ſoweth to the *Spirit*, ſhall of the Spirit *reape life euerlaſting*. Gal. 6. 8.

Walke in the *Spirit* and yee *ſhall not fulfill* the luſts of the fleſh. Gal. 5. 16.

The *fruits of the Spirit* are *loue, peace, ioy, &c.* verſe 17.

If yee be led by the *Spirit* yee are *not vnder the Law*. verſe 18.

Danger of reſiſting.

Whoſoeuer ſpeaketh *againſt the holy Ghoſt*, it *ſhall not bee forgiuen* him neither in this world, nor in the world to come. Mat. 12. 32.

Of *how much ſorer puniſhment* ſhall hee bee thought worthy who hath *troden vnder foot* the Sonne of GOD, and hath accounted the blood of

of the couenant (wherewith hee was ſanctified) an vnholy thing, and hath done *deſpight to the Spirit of God.* Hebrewes 10. 29.

A Prayer for Whitſunday.

I *Incomprehenſible Spirit* the third Perſon in the bleſſed and glorious Trinity, who after the Father had *manifeſted* himſelfe to the world in the works of Creation, and the Sonne in the works of Redemption, finiſhed in the fleſh: diddeſt *manifeſt* thy ſelfe on this day in a wonderfull manner by the *ſound of a ruſhing winde*, and the light of *fiery tongues*. *Manifeſt* thy ſelfe moſt powerfully and gloriouſly in the vniuerſall Church, by enlarging her bounds, and making vp her breaches and hallowing her Aſſemblies, and furniſhing her

Paſtors,

Paſtors, and *knitting the hearts* of all her *members* in true *loue the bond of perfection.* Perfect the work of ſanctification in all thine Elect; *manifeſt* thy ſelfe alſo graciouſly this day, and declare thy gifts in the tongues of the Preachers, and eares of the hearers, and the hearts of all the Congregation. Direct the mouthes of the Preachers, that they may skilfully *ſowe the Seede*, and *open the eares*, and mollify the hearts of the hearers, that they may receiue it profitably, and *bring forth the fruits of the Spirit abundantly, which are loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, &c.* O Eternall and infinite *holy Ghoſt*, the loue of the Father and the Sonne, who diddeſt *deſcend* vpon our Sauiour in the *likeneſſe of a Doue* without gall, purge out of my conſcience all *gall* of malice and *bitterneſſe*, and grant that with

meekneſſe

meekneſſe I may receiue the ingraſſed Word which is able to ſaue my ſoule. O *holyeſt Spirit*, eternall breath of the Father and the Son, and former of the Word in the wombe, who cameſt with a *ſound*, come down vpon me in the *ſound* of thy Word Preached; though not in the extraordinary gifts of *Prophecy, tongues, and healing*, yet in the ordinary graces of *faith, hope, and charity*, the *Spirit of ſupplication and Prayer*, of *wiſedome and ſpirituall vnderſtanding*, of *power* and ghoſtly comfort. O heauenly Spirit proceeding from the Father and the Sonne, who deſcendedſt from heauen like a mighty ruſhing winde, throw mee downe to the ground in humility, and proſtrate my heart and ſoule before thee: *Beate downe all ſtrong holds of carnall imaginations* and worldly thoughts reſiſting thy grace. Chaſe away all cloudes of error out of my vnderſtanding: cleare my

my will of all foggs of noysome desires; coole and refresh me in the heate of persecution, fill the sailes of my affections, and driue mee speedily into the *faire hauen where I would bee.* O diuine fire burning continually in the hearts of the faithfull, and consuming all our spirituall sacrifices, who this day diddest *descend and appeare in the likenesse* of *fiery tongues*, bee a *fire* in my heart and tongue, that I may be feruent in my Meditations and Prayers, and Zealous in the profession and defence of thy Truth. Inlighten the darkenesse of my vnderstanding, inflame the coldnesse of my affections, purge out the drosse of my corruptions, direct me in all the affaires of this life, assist mee in all the exercises of Deuotion, strengthen me in al the assaults of temptation, comfort me in all the miseries and afflictions, *seale* all thy gracious promises of thy Gospell vnto me,

mee, and *seale mee to the day of redemption.* So bee it.

Amen.

Into my minde descend ô *Dove*
Purge gall cleane out of me,
With *silver wings* raise me aboue
My *Saviour Christ* to see.

PART.

PART 1. SVPPART. 4.

The Christian FASTS *Deuotion.*

Of FASTS *in generall.*

There is a 3-fold fast
1 Fast from sinne.
2 Fast for sinne,
3 Fast against sin.

THe fast from sinne ought to bee perpetuall. The fast for sinne is extraordinarie, vpon speciall occasions to auert some dreadfull iudgement, or auoide som imminent danger. The fasts against sinne ought to be more frequent, and according to the customes of the ancient Church; and the present practise of the Church of England,

They are--
Weekly on the Fridaies.
Monethly, on the Holy-day Eeues.
Quarterly, in the Ember weekes.
Yeerely in the Lent.

The

THe Doctrine of fasting hath met with errors and superstitions on both hands: Some ascribing too much to it, and placing the immediate and principall worship of God in it: some ascribing too little, and making it no matter of Religion at all: Some superstitiously obseruing; and others out of a contrary superstition scrupulously declining the obseruation of all Fasts appointed by the Church. To steere the iudgement in a middle course betweene these rocks on both sides, conceiue thus of the nature of Religious acts, the seuerall kindes of Fasts, and the vse thereof.

A Religious act or work may be taken:

1 In a larger ſence for any work commanded by Chriſtian Religion, in vvhich ſence all the duties of the ſecond Table may be called Religious acts, or workes, as well as the firſt.

2 In a more reſtrained acception, for ſuch workes and acts in which Religion properly taken for the worſhip of God conſiſts: And theſe are of two ſorts:

1 Principall as { Believing in God, Praying & the like

2 Acceſſarie ſeruing as helps or preparations to the principall as, { Watching, Faſting and the like.

Faſting

FAsting is not to be esteemed such an act of religion, as wherein principally and immediatly we worship God; for the Kingdome of God (as the Apostle teacheth) *consisteth not in meates and drinkes*, neither in feasting or fasting: and *Tertullian's* censure is obseruable: *Hee that worshippeth God by meates, or placeth worship in them, is not farre off from making his belly his god*; yet it may bee truly called not only a good work, but also a religious, *i. e.* a worke commanded by religion, and tending to religion, as a preparation and helpe thereunto.

Qui Deum per escas colit propè est ut Deum ventrem sibi faciat.

There

1 The Spirituall or metaphoricall fast of the soule, which is the abstinence from the forbidden fruit of sin; and this Fast although it may truly be so termed, in regard of the restraint of our carnall appetites, which as greedily desire sinfull objects, as our stomake doth meate, yet it is indeed a Feast, as *Salomon* calleth it, A good conscience is a continuall Feast.

2 Corporall, when wee abstaine from bodily sustenance: and this is also

to two—

2 fold:
- 1 Constrained and inuoluntary, when
  - Either wee want meate to our stomake, as in famine.
  - Or stomake to our meat; as in sickenesse.
- 2 Voluntary, vndertaken deliberately, when we abstaine from meate, though wee could and might eate: and this is

3 fold:
- 1 Medicinall, when wee forbeare either certaine meates, or all meate for a while, for the preuenting of sickenesse, or recouering health.
- 2 Ciuill, when some kinde of meate is forborne for the profit of the Common-wealth.
- 3 Religious, when our abstinence is for the mortifying of our flesh, and fitting and preparing vs to religious duties. This also is

either:
- 1 Priuate, in which euery man's conscience guided by Scripture and discretion must bee his law.
- 2 Publike, for which there must be a command from lawfull authority. These publike fasts are

either—
- 1 Extraordinary, as in time of warre, plague or the like.
- 2 Ordinary, as the holiday Eues, Embers, and Lent Fasts.

Th

Place this first and second Table of Fasting in M between fol. 260 and 261.

Of the Lent Fast.

THe Lent Fast is a mixed constitution; partly ciuill, appointed by the King or State, to preserue young cattell, spend fish, and encourage fishermen: partly Ecclesiasticall ordered by the Church for religious ends. As those that haue a care of their bodily health vsualy purge in the Spring: so the Church of *God* hath thought fit to prescribe this *physick* of fasting for the soule in the same season of the yeere, for these ends especially,

1. To beate downe the flesh at that season when (by reason of the heate of the blood) it vsually waxeth most wanton. The ancient Romans vsed to hallow a spring to *God*, and the Primitiue Church disdaining to bee outstripped by the heathen in any thing that

Ver sacrum facere.

fauoured

sauored of Deuotion, likewise consecrated the spring to the more strickt Seruice of *God* by fasting and prayer then at other times.

2. To conforme the members to the Head. In this season of the yeere our Lord's *Agony* and bitter Passion were endured, and are remembred: and therfore most fit it is that by fasting, watching, and teares, wee expresse true remorse and sorrow for those our sinnes which were the causes of those his sufferings.

Godfrey of *Bulloigne* after he had conquered the holy land, and regained it from the Saracens, yet would neuer bee crowned there, saying *That it was not fit that the seruant should were a crowne of gold there where the Lord and Master ware a crowne of thornes.* Neither would Christ's dearest Spowse at that time of

the

the yeere crowne her selfe with *rose-budds* in which Christ ware that crowne of thornes: nor lye in beddes of downe when hee lay on the hard bed of his Crosse: nor *fare deliciously*, or drinke liberally when hee had nothing but *gall* giuen him to eate, and *viniger* to drinke.

3 To prepare vs to the celebration of the Feast of *Easter*, and the participation of the Blessed Sacrament. VVhat time fitter to call our selues to an accompt for the whole yeere, then at, or before the time which the Church hath appointed, & is in it selfe most proper for the most generall and solemne communion of the *Lords Bodie and Bloud*.

4 To celebrate, and (as farre as wee are able (to imitate our Lord's fast of *fortie dayes*, at least by some kind of abstinence during that whole time

to

to imprint that miraculous fast of our Sauiour for vs deeper in our memories.

Question.

Doth the Church of England keepe the Lent fast as religious, or a meere ciuill constitution?

Answere.

Not as a meere ciuill, but also a religious sanction: for (as it appeareth in the booke of Common Prayer) speciall Collects, Epistles, and Gospells, with a Commination are appointed for diuers dayes in Lent.

Obiection.

Is it not Popery to keepe strictly the Lent fast as a religious institution.

An. It is not: for First, The religious obseruation of Lent is far more ancient then popery. There are such euident prints and foot-

steps

steps of it in the Authenticall Records of the Primitiue Church, that he is altogether ignorant in the writings of the Fathers, or blinde that seeth them not.

Secondly, we keepe not Lent as the Papists doe, but as the antient Christians did before Popery was hatched. As in other things: so in this we *purge* away the *drosse*, wee retaine the *gold*; wee remoue the abuse; wee preserue the vse. 1. Wee place not Religion, or the substance of Gods worship in abstaining from any kinde of meate. 2. We renounce all merit by fasting. 3. Wee abstaine not from flesh as being any way conceiued by vs to bee more vnholy then fish. 4. We doe not equalize humane constitutions Ecclesiastical or Ciuill to Diuine Lawes. The one we teach directly and immediately to binde the conscience, the other but indirectly & immediately. 5. We keepe it not by

vertue of any papal constitution, but in conformity to the ancient Church, and obedience to his Maiesties Ecclesiasticall Lawes.

THE LENT'S DEVOTION *beginning on* Ashwednesday.

(***)

The ground (or at least the occasion, of this Fast.) { In the Old Testament; TYPES. In the New, an example in our LORD's Fast.

The Type.	*Example.*
Moses was with the LORD *fortie dayes, and fortie nights*; he did neither eate bread, nor drinke water. *Exod.* 34.28. Hee went in the strength of that meate *fortie dayes and fortie nights*, till hee came to *Horeb the Mount of God*, 1. Kings 19.8.	Then Iesus, &c. *Mat.* 4.1. And when he had fasted *fortie dayes and fortie nights*, afterward he was an hungry, *ver.* 2. Being 40 *daies* tempted of the diuell, *and in those daies he did eat nothing*, Luke 4.2. And the diuell tooke him vp into an high mountaine, *ver.* 5.

IVdicious *Caluin*, *Videlius*, & other excellent learned Doctors of the reformed church teach, that this Fast of *Christ* wasmiraculous, & so no patterne for our imitation: and they put Saint *Chrisostome* vpon it also, whose words are: *Christ said, Learne of mee, not that I fast, although hee could haue sayd so, for he fasted forty dayes; yet he saith not that, but Learne of mee that I am meeke and lowly in heart.* *Obiect.* *Hom. 49. in Mat.*

The solution is not difficult, for Christ's Fast may be considered two waies, *Answ.*

First, as a miraculous demonstration of his Diuinity, or an euidence that hee was the true *Messias*, because hee accomplished the Types foregoing in *Moses* and *Elias*, and in this regard it is to bee admired of vs, but no way to be imitated: And in this sence, *Caluin* & *Videlius* words may passe, and Saint *Chri-* I *Vide Lexercitat. in Ignat.*

Sostome must bee taken, vnlesse thy will haue him contradict himselfe.

Secondly, as a morall remedy against tentation, or rather a spirituall Armour which Christ tooke vpon him when he was to buckle with the Diuell: and thus wee may and ought to *imitate* Christ's Fast in the kinde, though not in the degree. As we cannot fast as Christ fasted, so neither can we pray as *Christ* prayed, *whole nights* and *with strong cries*, and a *bloody sweat*: yet no Christians euer doubted but that we may and must follow *Christ* in all religious exercises, though not with euen paces, yet as wee are able. And because they appeale to S. *Chrysostome*, let him be the *Vmpire*. Our Lord *Iesus Christ* whē he entred into the lists with Sathan, *fasted forty dayes*, giuing vs an example how wee ought to *arme our selues* against the Diuel. Certainely if the Learned

Pro modulo nostro.

Hom. 1. in gen. ἡμῖν ὑπο γραμμὸν δίδωσι.

ned Bishops, (afterwards Martyrs) that penned our Booke of Common Prayers had thought *Christ's* Fast *of forty dayes* no way to belong to our Fast, they would neuer haue appointed the Story of *Christ's* Fast for the Gospell, the first Sunday in Lent, nor touched vpon it in the Collects.

For thine instruction meditate on *Christ's* Fast.
For thy comfort apply the benefit of it to thy soule.
For thy correction condemne thy luxury, and consider what great cause thou hast to humble thy soule with fasting.

Quicken { Thy repentance by the Psalme. Thy fasting by the exhortation. Thy Deuotion by the prayer ensuing.

The Psalme for Ash-wednesday.

PVt mee not to rebuke ô Lord in thine anger, neither chasten mee in thy heauy displeasure. Psal. 38. 1.

For thine arrowes stick fast in mee: and thy hand presseth me sore. verse 2.

There is no life in my flesh because of thy displeasure; neither any rest in my bones *by reason of my sinne.* verse 3.

For my wickednesses are gone ouer my head: they are like a sore burden *too heauy for me to beare.* verse 4.

Lord thou knowest all my desires: and my groaning *is not hid from thee.* verse 9.

Heare my Prayer, ô Lord, *& consider my desire: ô hearken*

vnto

vnto mee for thy Truth and righteouſneſſe ſake. Pſal. 43. 1.

And enter not into iudgement with thy ſeruant, for in thy ſight ſhall no man liuing be iuſtified. verſe 2.

My ſpirit is vexed *within me; and my heart within me is* deſolate. verſe 4.

I ſtretch forth my hands vnto thee: my ſoule gaſpeth vnto thee as a thirſty land. verſe 6.

Lord *be mercifull vnto me: heale my ſoule for I haue ſinned againſt thee.* Pſal. 41. 9.

O remember not the ſinnes *and* offences *of my youth; but according to thy mercy thinke vpon me, ô* Lord, *for thy goodneſſe.* Pſal. 21. 6.

I haue eaten aſhes *as it were bread, and mingled my drinke with* weeping. Pſal. 102. 9.

And that because of thine indignation and wrath, *for thou hast taken me vp and cast me downe.* verse 10.

My dayes are gone like a shadow, *and I am* withered like grasse. verse 11.

When thou with rebuke doest chasten man *for sinne, thou makest his beauty to* consume away *like as it were a moth fretting a garment: every man therefore is but* vanity. Psal. 39 12.

What man is he that liueth & shall not see death, and shal deliuer his soule from the hand of the graue? Psal. 89. 47.

When the breath of man goeth forth he shall turne againe to his earth, *and then all his thoughts* perish. Psal. 146. 3.

What profit is there in my blood when I goe downe to the pit? Psal. 30. 9. *Shall*

Shall the dust giue thanks to thee? Or shall it declare thy Truth? verse 10.

Heare Lord *and haue mercy vpon me:* Lord *be thou my helpe.* verse 11.

Heare my Prayer, ô Lord, *and let thine eares consider my crying: hold not thy peace at my teares.* Psal. 39. 13.

For I am a stranger *vpon earth and a* sojourner *as all my Fathers were.* verse 14.

O spare me a little that I may recouer my strength before I go hence, and bee no more seene. verse 15.

AN ADMONITION FOR ASH-WEDNESDAY, OR, *Exhortation to Fasting.*

THE ANALSYS.

A deuout Christian ought to Fast because

1 *God* commandeth it.
2 *Christ* commendeth it by { Precept. / Example.
3 The Saints practised it { Vnder the Law. / Vnder the Gospell.
4 It expelleth the Diuell.
5 It quickens Prayer.
6 It humbleth the Spirit.
7 It tameth the Flesh.
8 It auerteth Gods Iudgements.
9 It obtaineth blessings { Temporall. / Spirituall.

THE

THE TEXTS.

BLow the Trumpet in Zion, *sanctifie a Fast*, call a solemne Assemblie. Ioh. 2.16. 1 *Precepts for Fasting.*

Is this the *Fast* which the *Lord requireth*. &c. Isa. 58.5.

The Bridegroome shall be taken away, and then they shall *Fast*. Mat. 9.15.

When yee *Fast*, bee not as the hypocrites, &c. Mat. 6.16.

Giue your selues to *Fasting*. 1 Cor. 7.5.

And when *he had fasted* forty dayes and forty nights afterward he was an hungry. Mat. 5.25. 2 *Examples of it.*

Moses fasted. Exod. 34 28.

Eliah Fasted. 1 King. 19.8.

I ate no pleasant bread, neither came flesh nor wine in my mouth. Dan. 10.3.

Hanna serued God with *Fasting* and Prayer. Luk. 2.37.

About this howre I *Fasted*. Acts 10.30.

As

As they Miniſtred to the *Lord* and *Faſted*. Acts 13.2.

Then *Faſted* they and Prayed. verſe 3.

In Faſting often. 2 Cor. 11. 27.

And Prayed and *Faſted*. Acts 14.23.

It expelleth Diuels.

This kinde (of Diuell) goeth not out but by *Faſting* and Prayer. Mat. 17.21.

Benefits.

I humbled my ſoule with Faſting. Pſal. 35.13.

It tameth the fleſh.

I *beate downe* my body. 1 Cor. 9.27.

And hee proclaimed through *Nineueh*, Let neither man nor beaſt, taſte any thing, neither feede, nor drinke water. Ionah 3.7.

It auerteth Iudgements.

And *God* ſaw their workes, and *God* repented him of the euill which hee ſaid he would doe vnto them, and hee did it not. verſe 10.

It obtaineth temporall bleſſings

Go and aſſemble all the Iewes that are found in *Shuſhan*, and

Faſt

Fast ye for me, and eate nor, nor drinke in three dayes: I also and my Maides will *Fast likewise*, Ester 4.16.

And the Posts went forth with speede to execute the Kings decrees. Ester 8.14.

Mordecay went out in a crowne of gold, and to the Iewes was come *Ioy and gladnesse*. verse 15.

I Fasted. Acts 10.30. *and spirituall.*

Peter sayd, Of a trueth I see, &c. ver. 34.

The holy Ghost fell on them. verse 44.

A Prayer for Aſh-wedneſday.

O *Let not my Lord be angry* that I who am *but duſt and aſhes dare ſpeake vnto him:* for my ſinnes *cry for vengeance*, and ſhall I be ſilent for pardon? *Gracious God* either ſilence them, or heare mee. If thou wilt not heare the voice of my words, heare the *voice of my teares*: if thou wilt not heare them, heare the voice of thy ſons *blood which ſpeaketh better things then the blood of Abel.* I confeſſe I haue ſorely diſpleaſed thee, but it troubleth me that I haue ſo *incenſed* thee. I haue *grieued thy ſpirit*, but it *grieueth* mee that I ſhould bee ſo graceleſſe as to *grieue that Spirit of* grace, which *ſealeth thy choſen to ſaluation.* I deſerue that thou ſhouldeſt euen abhorre me for my ſinnes; but *I abhorre my ſelfe* for them in *duſt and aſhes.* I haue offended thee in gluttony, but I now faſt for it:

in

in pride, but I humble my ſelfe; in laughter and ſports, but I weepe for it: in ſinfull ioyes, but I mourne for it: I haue *wallowed* in filthy pleaſures, but I *wallow* for it in *duſt and aſhes*: haue *broken all thy commandements*, but I haue *broken* my heart in true contrition for it. Thou didſt not *breake a bruiſed reede*, wilt thou grind to powder a *broken heart*? *What profit is in my blood O Lord, when I go down into the pit*? Nay, *what profit is in thy blood* O bleſſed Redeemer if only for whom it was ſhed *goe downe into the pit* of deſtruction? *Shall the duſt giue thanker vnto thee O Lord*, or the aſhes and cinders of hell *praiſe the God* of heauen? *Haue O Lord, and haue mercie vpon me, thou that healeſt thoſe that are broken in heart, and giueſt medicine to cure their ſickneſſe*; raiſe vp my proſtrate and dejected ſoule. Why didſt thou *hunger* O Lord, but to ſatisfie

for

for my *gluttony*? Why didſt thou *thirſt*, but to ſatisfie for my *drunkenneſſe*? Why didſt thou *weepe*, but to ſatisfie for my ſinfull *ioyes*? Why didſt thou endure vnſpeakeable *torments*, but to ſatisfie for my lewd *pleaſures*? Why didſt thou dye an ignominious *death*, but to ſatisfie for my ſhamefull *life*? Why didſt thou ſhed thy *blood*, but to ſatisfie for my *crimſon ſinnes*? *Adam* our firſt Parent did eat *the forbidden fruit*, *and all our teeth are ſet on edge*, but thy *faſting forty dayes* hath fully ſatisfied for his *eating*. But I renue my ſinnes dayly, and thou *reneweſt thy mercies*, The guilt of my ſinne is *great*, but the price of thy blood is *greater*. I haue offended an infinite Maieſtie, but ſatisfaction hath beene made by an infinite Maieſtie. My wickednes cannot exceede thy goodneſſe: for my power of ſinning is finite, but thy facultie of pardoning is infinite. Wherefore ſith

my

my ſins (bee they neuer ſo many, neuer ſo *weighty*) fall within the meaſure of thy mercy, and compaſſe of thy goodneſſe. And ſith it is all one with thee to giue what I aske, and to incite mee to aske, to heale my wounds, and to make mee feele the ſmart of them: *Lord* who haſt giuen mee the one, deny mee not the other: *Rebuke* the ſurges of temptations, and quiet my ſoule. Thou who in the dayes of thy fleſh *offeredſt vp prayers with ſtrong cryes*, heare the ſtrong lowd cryes of a penitent ſinner. Thou who tookeſt vpon thee our infirmities, take pitie vpon them: thou wert in thine agony ſtricken with horror, and vnutterable griefe, allay the troubles of my affrighted conſcience. Thou who *faſtedſt forty dayes*, accept of my humiliation theſe *forty dayes*; and graunt that my ſtomacke may not onely faſt from accuſtomed meates but all my ſences from their vſual de-

lights,

lights, and moſt of all, my heart from worldly comforts and contentments. Let no ſight delight mee, till I ſee my ſinnes remoued *like a miſt* and thy countenance *ſhine vpon mee*. Let no ſound or voice delight mee, till I heare thee by thy Spirit to *ſpeake peace to my conſcience*, and *ſay to my ſoule, I am thy ſaluation*. Let no pleaſant fields and gardens delight me, til I haue gathered red flowers out of that garden which was watered *with thy blood*. Let no fruit delight me till I haue fully taſted the *fruit of the tree* of thy Croſſe. Let no meate *delight* me, till with the *ſower herbes* of ſorrow and anguiſh of heart for my ſinne, I haue eaten the Chriſtian *Paſſouer*, the fleſh of thee, that *immaculate Lambe, ſlaine from the beginning of the world*. Heare me bleſſed Redeemer, and as thou *wroughteſt in duſt* when thou tookeſt the woman in adultery:

So

So I beseech thee write my sins *in dust*, and bury them all in the *ashes of oblivion*. So be it. *Amen.*

GOOD

GOOD FRIDAYS DEVOTION.

OR,

The Christian Fast on the Passion of our Lord.

The ground of this Fast:
- In the Old Testament:
  - Prophecies.
  - Types:
    - generall,
    - speciall.
- In the new:
  - Historie,
  - Sacrament of *Christ's* death: of which before in the preparatiõ

PARALELL.

Prophecie.	*Historie.*
Thou *shalt bruise* his heel, &c. *Gen.* 3.15.	This is your houre & the *power of darknesse.* Luk. 22.53.
He was *cut out* of the land of the liuing, *Isa.* 53.8.	Then Iesus cried with a loud voice, and *yeelded vp the Ghost.* Mat. 27.50.
He shal make his soule an offering for sinne. ver. 10.	Him haue yee crucified & *slaine.* Acts. 2.22.
And after threescore and two weekes, Messiah shall bee *slaine.* Dan. 9.26.	Christ dyed for our sins. 1 Cor. 15.3.
They shall looke vpon him whom they haue pearced. Zac. 12.10.	He *offered* himselfe by the eternal Spirit. Heb. 9.14.
	One of the Souldiers with a Speare *pierced* his side. Iohn 19. 34.

Besides

Type. *Accompliſhment.*

Beſides all ſacrifices of the old Law which foreſhewed Chriſts death, there are 2. ſpeciall types.

1 *Abraham* builded an Altar, and bound *Iſaak* his ſon, Gen. 22. 9.

And ſtretched out his hand, and tooke the knife *to kill his ſonne*, ver. 10.

So *God* loued the world, that he gaue *his onely begotten.* Io. 3. 16.

He became obedient to death, euen the *death of the croſſe*, Phil. 2. 8.

So *Moſes* made a Serpent of braſſe, & *ſet it vp* for a ſigne: and when a Serpent had bitten a man, then he *looked to* the Serpent of braſſe, and liued. Numb. 21.

They *crucified* him. Luk. 23. 33.

Ieſus whō ye haue *crucified.* Act. 2. 36.

Hee was *crucified* concerning his infirmity. 2. Cor. 13. 4

I, if I were *lift vp* from the earth wil draw all men to me. Io. 12. 32.

This he ſpake, ſignifying *what death* he ſhould die. v. 33

Ioh. 14. As *Moses lift vp the* Serpent in the wildernesse: so must the Sonne of Man be *lift vp.*

For thine instruction meditate vpon { Prophecie. / Types. / Storie. } of Christ's Passion.

For thy comfort apply to thy self the benefits of his death.
For thy correction remember and bewaile thy sinnes for which Christ suffered and dyed.

Quicken thy { Faith by the Psalme. / Obedience and patience by the admonition. / Zeale and Deuotion by the Prayer ensuing. }

THE

THE ADMONITION for good-friday.

THE ANALYSIS.

We must suffer afflictions becauſe

1. [a] *By them we are made conformable to our Head Chriſt Ieſus.*
2. [b] *They are the chaſtiſements of our heauenly Father.*
3. [c] *They proceede from loue.*
4. [d] *They are moderated and mitigated by his mercy.*
5. [e] *They are ſweetened, with many comforts.*
6. [f] *They are the common lot of all Gods deareſt children.*
7. [g] *They are medicinable to the ſoule.*
8. [h] *They bring vs to a ſence of our ſins, and remorſe for them.*
9. [i] *They quicken our Zeale and Deuotion.*
10. [k] *They try our faith, hope, and loue.*
11. [l] *They are meanes to weane vs from the loue of this world.*
12. [m] *They preſerue and free vs from euerlaſting torments.*
13. [n] *If we patiently endure them, our reward ſhall be plentifull in heauen.*
14. [o] *They teach vs to compaſſionate our brethren, and comfort them in their aduerſities.*

THE

THE TEXTS.

[a] *It became him* for whom are all things, and by whom are all things, seeing that he brought many children vnto glory, to consecrate their Prince of their saluation by *afflictions*. Heb. 2. 10.

For in that *he suffered* and was tempted, hee is *able to succour* them that are tempted. verse 18.

Christ suffered *for vs*, leauing *vs an example* that we should *follow his steps*. 1 Pet. 2 21.

Whom he knew before to be made *like to the Image* of his Son. Rom. 8. 29.

[b] The *Lord* hath *chastened* and *corrected* me. Psal. 118. 18.

O *Lord rebuke* me not in thine anger, nor *chasten* me in thy displeasure. Psal. 6. 1.

When *thou* with *rebukes* doest *chasten* man for sin, &c. Psal. 39. 12.

[c] My sonne despise not the *chastening*

the *chastening* of the *Lord*, *neither faint* when thou art rebuked of him. Prou.3.11.

Whom the *Lord loueth* hee *chasteneth*, and *scourgeth* euery son that he *receiueth*. Heb.12.6.

As many as I *loue* I *rebuke* and *chasten*. Reu.3.19.

The Lord hath seuerely *corrected* me, but he hath *not giuen mee ouer vnto death*. Psal. 118.18.

Great are the *troubles* of the Righteous, but *the Lord deliuer* him out of all. Psal. 34.18.

From them all the *Lord deliuered* me. 2 Tim.3.11.

God is faithfull, who will *not suffer you to be tempted aboue* that you *are able*, but will euen giue the issue to the *tentation*, that ye may bee *able to beare it*. 1 Cor. 10.13.

Blessed be *God the Father of mercy*, and *God of all comfort*. 2 Cor.1.3.

Who *comforteth* vs in all our

tribulations, that wee may bee *able* to comfort them that are in any *affliction*. ver. 4.

f For as the *sufferings* of *Christ* abound in vs: so our *consolation* aboundeth through *Christ*. v. 5.

f What *son* is he whom the *father chastneth* not? Heb. 12. 7.

If therefore yee bee without *correction*, whereof all are partakers, then are ye *bastards* and not *sons*. ver. 8.

In the world *yee shall haue afflictions*. Iohn. 16. 33.

Which of the *Prophets* haue not your fathers *persecuted*? Act. 7. 52.

All that will *liue godly in Christ Iesus*, shall *suffer persecutions*. 2 Tim. 3. 12.

g It is good *for me* that I haue beene in *trouble*, that *I* might learne *thy Statutes*. Psal. 119.

No *chastisement* for the present seemeth ioyous but grieuous; but afterward it bringeth the quiet fruit of righteousnesse to them

them which are *thereby exercised*, Heb. 12. 11.

Hee *chastneth* for our profit, that we might *be partakers of his holinesse*. ver. 10.

We know that all things *work for the best* to them *that loue God*. Rom. 8. 28.

Count it exceeding ioy when *ye fall into* diuers *temptations*. Iam. 1. 2.

Before *I was troubled* I went wrong: but now haue I kept thy Word. Psal. 119. 67.

It is *good for me* that I haue beene in *trouble*, that I might learne thy Statures. ver. 71.

h And they said, Wee haue verily sinned against our brother, because we saw the *anguish of his soule* when he besought vs, and wee would not heare him, *therefore is this trouble come vpon vs*. Gen. 42. 21.

All that is *come vpon vs for our euill deeds*, and our great *transgressions*. Ez. 9. 13.

Ieruſalem hath *greatly ſinned*, therfore ſhe is *in deriſion*. La. 1. 8.

The Lord is *righteous*, for I haue *rebelled* againſt him. v. 18.

There is *no reſt* in my bones by reaſon of *my ſinne*. Pſal. 38. 3.

My *wickednesſes* are gone ouer my head, & are like *a ſore burden too heauy* for me to beare. ver. 4.

In their *afflictions they will ſeeke me* diligently.

Then hee came to himſelfe, &c. Luk. 15. 17.

Euery *night waſh I my bed*, &c. Pſal. 6. 6.

Behold how I *mourne in my Prayer*, and am *vexed*.

When hee was *tryed* hee was found *faithfull*. Heb. 11. 17.

Others were *tryed by ſcourgings*, &c. ver. 36.

Knowing that the *tryall of your faith, bringeth forth patience* Iam. 1. 3.

That the tryall of your faith being much more precious then fine gold that periſheth, might bee *found to your glory*. 1 Pet. 1. 7.

Becauſe thou haſt *kept the word* of my patience, I will deliuer thee from the *houre of tentation* which ſhall come to all the world, *to try them* that dwell on the earth. Rom. 3. 10.

Woe is mee that I am conſtrained to dwell with *Meſech*, &c. Pſal. 120. 4.

O that I had wings like a Doue, &c. Pſal. 55. 6.

Let me dye, for I am *no better* then my fathers. Ionah 4. 3.

[m] For when wee are *iudged*, we are *chaſtened* of the Lord, that we bee *not condemned* with the world. 1 Cor. 11. 31.

[n] *If wee ſuffer* with him, wee *ſhall beeⁱ alſo glorified with him.* Rom. 8. 17.

For I account the *momentary afflictions* are not worthy the *glory* that ſhall be ſhewed to vs. ver. 18.

For *our light affliction*, which is but for a moment, cauſeth vnto vs a farre more *excellent* and

an *eternall weight of glory*. 2. Cor. 4. 17.

He suffered and was tempted, *that he might succour them that are tempted*. Heb. 2. 18.

God comforteth vs in all our *tribulations*, *that we might be able* to comfort *them* which are in any *affliction*, by the comfort wherewith our selues are comforted of *God*. 2 Cor. 1. 4.

The

The Hymne for Good-Friday:

Wherein is expreſſed the manner of Chriſts ſufferings, death, and buriall, with the remarkable circumſtances thereof.

In particular:

1 The Antecedents.
1 CHRISTS Agony.
2 Herods, Pilats, and the Rulers of the Iewes conſpiracy againſt him.
3 Iudas betraying him.
4 The Diſciples forſaking him.
5 The Iewes falſe accuſing him.
6 His ſilence before the Iudge.
7 The Souldiers blaſpheming and deriding him.

2 The Paſſion it ſelfe.
1 The enduring his Fathers wrath.
2 The racking his ioints.
3 The piercing his fleſh.
4 His thirſt, and the drinke giuen him.
5 His laſt cry vpon the Croſſe.
6 His giuing vp his ſpirit, the piercing his ſide, and not breaknig a bone. Pſal. 34. 20.

3. The conſequents.
1 The guſhing of water out of his heart.
2 The caſting Lots vpon his Veſture.
3 His buriall, and lying no ſmall time in the graue.

1 *The antecedents wherein, 1 Christs Agony.*

THE TEXTS.

O Lord *God* of my saluation, I haue cryed day and night before thee. Psal.88.1.

Mine eye mourneth by reason of affliction: I haue called dayly vpon thee, I haue *stretched out my hands* vnto thee, ver.9.

For my *soule* is *full of trouble*, and my life draweth nigh vnto the graue. Psal.88.2.

My *heart* is *smitten* and *withered* like grasse, Psal. 102.4.

By reason of the voice of my *groning* my bones cleaue to my skin. ver. 5.

The *sorrowes of death* compassed me, and *the paines of hell* gat hold vpon me: I found *trouble* and *sorrow*, Psal. 116. 3.

The *Kings of the earth* set themselues, and the *Rulers* take *counsell* together against the *Lord*, and against his *Christ*. Psal.2.2.

2 *Herod's, Pilats, and the Rulers of the Iewes conspiracy against him.*

Mine

Mine enemies *whisper* together against mee, against me doe they *deuise* hurt. Psal. 41.7.

Yea, mine own *familiar friends* in whom I trusted, which did *eate of my bread* hath lift vp his *heele against me*. ver. 9.

3 Iudas betraying him.

I am like a Pelican in the *Wilderneſſe*, and an Owle in the *Deſart*. Psal. 102.6.

I *watch* and am *alone*, as a Sparrow on the houſe top. ver. 7.

My louers and my friends ſtand *aloofe* from my ſtroke, and my Kinſmen ſtand *a farre off*. Psal. 38.11.

4 The Diſciples forſaking him.

Mine enemies *reproch* mee *all the day long*, and they that are mad vpon mee *are ſworne againſt me*, Psal. 102.8.

5 The Iewes falſe accuſing him.

But I as a *deafe man heard not*, and as a *dumbe* man that *openeth not his mouth*. Psal. 39.13.

6 His meeke ſilence.

I am as a *worme and no man*, a *reproch* to men, and *deſpiſed* of the people. Psal. 22.6.

7 The Souldiers and people blaſpheming & deriding him.

All they that ſee me *laugh* mee

to scorne, they shout out their lips, and *shake their heads*, saying. ver. 7.

He trusted in the Lord that he would deliuer him; *let him* deliuer him, seeing he delighted in him, Psal. 22.8.

Many Oxen came about me: strong *Bulls of Basan* haue beset me round. ver. 12.

They gaped vpon mee with their mouthes, as it were a *ramping and roaring Lyon*. ver. 13.

Thy *wrath* lyeth hard *vpon me*, and thou hast *afflicted* me *with all thy waues*. Psal. 88.7.

I am powred out *like water*, *all my bones* are *out of ioynt*. Psal. 22.14.

They *pierced my hands and my feet*. Psal. 22.16.

My strength is *dryed vp* like a Pot-sheard, and my tongue *cleaueth to my gums*. ver. 15.

Reproch hath *broken my heart*, and I am *full of heauinesse*: I looked for some to haue pitty on me,

2 The Passion it self, wherein 1 The enduring Gods wrath.

2 The racking of his ioints.

3 The piercing his flesh.

4 His thirst.

me, but there was none: for comforters, but I found none. Psal. 69. 20.

His drinke.

They gaue me *gall* to eat; and in *my thirst* they gaue me *vineger to drinke*. ver. 21.

5 His last cry.

My God, my God, Why hast thou forsaken me! Psal. 22. 1.

6 His giuing vp the ghost.

Into thy hands I commend my spirit, Psal. 31. 5.

3 The consequents.

Thou keepest all my bones, so that not one of them is broken. Psal. 34. 20.

1 Water gushing out of his strength.

My heart is like wax: it is *melted* in the middest of my bowels. Psal. 22. 14.

2 Casting Lots.

They *part* my *garments* among them, and on my *vesture* doe they *cast lots*. Psal. 22. 18.

3 His buriall.

Thou hast layed me in the *lowest pit*; in a place of *darknesse*, and in the *deepe*. Psal. 88. 5.

Free among the dead, like to them that bee wounded, and *lye in the graue*, which be out of remembrance, and are *cut away from thine hand*.

The

The close out of *Ieremiah*.

IS it nothing to you, all yee that passe by? Behold and see, if there be any sorrow like vnto my sorrow which is done vnto mee, wherewith the Lord hath afflicted mee in the day of his wrath, Lam. 1. 12.

A Prayer for Good-friday.

DEarest Redeemer, the *Mediatour* of Heauen and Earth, who this day wearest placed on the Crosse betweene them both, with thine *armes stretched abroad* to embrace, and thy *head bowed downe*, as it were, to kisse all that come vnto thee; I humbly prostrate my selfe at thy feet, desiring in vnfained repentance, with my teares to wash those thy *wounds* that *bled* for my sinne; and in a liuely faith to *touch the print of thy nailes, and thrust my finger into*

the

the hole of thy ſide, thereby to take reall and corporall poſſeſſion of thee, that I may with *Thomas* truely call thee, *My Lord, and my God*; my dread, and my loue; my ſurety, and my *ranſome*; my *Sacrifice*, and my *Prieſt*; my *Aduocate*, and my *Iudge*; my deſire, and my contentment; the life of my hope here, and hope of my life hereafter. Before, I was thine (for *thy hands haue made me and faſhioned me*:) but now ſith thou haſt offered thy ſelfe to be my pledge, and thy bloud for *my ranſome*, thou art truly *mine*, *My Lord and my God*. O let the *Speare* which *raune* thee *thorow*, faſten my heart to thy *Croſſe*: Let the *nailes* which *printed* thy *fleſh*, imprint thy loue in my ſoule: let the *thornes* which *pricked* thy *temples* not ſuffer the temples of mine head to take any *reſt* in ſinne: let the *vineger* which was giuen thee, *melt* my adamantine heart into *ſorrow*: let the *Spunge* which

which was offered thee on the *Crosse*, *wipe* out all my debts out of *thy Fathers* Tables. Let others goe on forward if they please; I will stay still at the *Crosse*, and take no other Lesson. for I desire no other *Pulpit* then that *tree*; no other *Preacher* then thy *crucified body*; no other *Text* then thy *death and passion*; no other *parts* then thy *wounds*; no other *amplification* then thy *extension*; no other *notes* then thy *markes*; no other *points* then thy *nailes*; no other *booke* then thy opened *side*. The *first Adam* did eat the fruit of the *forbidden tree*; therefore thou, the *second Adam* hangedst upon a *Tree*. By his fall all mankinde were so sorely wounded, *that the whole head was sicke, and the whole heart faint; from the crowne of the head to the sole of the foot, there was nothing but wounds, and bruses, and sores, full of corruption*: therefore *thy whole head was pained, thy whole*

heart-wounded: from the ſole of thy foot, which was *gored* with *nailes to the crowne of the head*, which was *pricked* with *thornes there was nothing but cuts*, and *ſtripes*, and *markes*, and *skars*, and *ſores*, and *wounds* in thy whole body. Becauſe our heads *plotted* and deuiſed wickednesſe, on thy head was *platted a Crowne of thornes*. Becauſe our *eyes burned* with luſt, thy eyes were bedewed with *teares*. Becauſe we belched out *blaſphemies againſt God*, thy face was *ſpit* vpon. Becauſe our bodies haue beene *ſtretched* wantonly vpon our *ſoft beds*, thy body was *ſtretched* vpon the *hard Croſſe*. O Lord, our eares haue offended thee by *liſtening* to wanton Muſicke, *prophane ſpeeches* and ſongs, therefore thou ſuffredſt in thine *eare* by hearing *ſcoffes* and *blaſphemous taunts*. Wee haue offended God in our *ſmell* by luxurious perfumes, and ſweete odours, therefore thou

ſufferedſt

ſufferedſt in thy *ſmell* by the ſtench of *Golgotha*. Our *taſte* had offended *in gluttony* and *drunkenneſſe*, therefore thou ſufferedſt in thy taſte *by gall and vineger*. Becauſe our *feet* were *ſwift to ſhed bloud*, thy *feet* were *nailed to the croſſe*. Becauſe our *hands* were *defiled*, thy *hands* were *bathed* in bloud. Becauſe all *parts* of our bodies offended, thou waſt puniſhed in all *parts*; in thy *temples* with *thornes*, on thy *cheeke* with *buffets*, in thy *ioints* with *ſtraines*, in thy *fleſh* with *ſtripes*. Laſtly, becauſe our *hearts* moſt grieuouſly offended in vnchaſte, malicious, couetous, ambitious thoughts, deſires, and affections, and *piercing* our ſelues with worldly *cares*; therefore thou waſt moſt grieuouſly puniſhed in thy *heart* which was *run thorow* with the *Speare*. If all the ſufferings of Martyrs ſince the worlds beginning were put in one skale, and thine in the other,

other, thy Paſſion would beare them all down, for thou bareſt the full weight of thy Father's heauieſt hand. Neuer were there *ſufferings* like thy *ſufferings*, becauſe neuer ſuch a *Sufferer*, the torments being infinitely improued by the *Bearer*. Neuer *ſweat* like thy *ſweat*, becauſe neuer any had a *burthen* like to thine. Neuer *teares* like thy *teares*, becauſe *ſhed* for them who *thirſted* for thy bloud. Neuer *torments* like thy *torments*, becauſe neuer *fleſh* ſo *pure* and tender as thy *fleſh*. Neuer *horrour* like to thy *horrour*, being *forſaken* of thy *Father*, becauſe neuer *loue* like to thy *loue* of him. Neuer *ſorrow* like to thy *ſorrow*, becauſe neuer *ſenſe* and *apprehenſion* like to thy *ſenſe* and *apprehenſion* of the infinite diſpleaſure of *God*, for the ſinnes of mankinde. O my moſt bountifull Redeemer, *who beſtowedſt largely*, and *waſt beſtowed* liberally for me, it concerneth mee to know

know how much I ſtood thee in. For how ſhould I eſtimate thy loue, if I cannot caſt the totall of the Debt thou didſt diſcharge for mee? But no *heart* can *conceiue* what ſorrow thou *conceiuedſt* : no *tongue* can *expreſſe* what griefe thou diddeſt *expreſſe* by thy bloudy teares, and thoſe thy *ſtrong cries* when thou complainedſt that thy *ſoule was heauy vnto death*, & prayedſt thy Father (*if it were poſſible*) *to let this Cup paſſe from thee*. I am appaled at thine *agony*, I am *aſtoniſhed* at thy *feare*, I am *amazed* at thy *patience*, I am *rauiſhed* at thy *loue*. My heart riſeth, my veines ſwell, my bloud boiles within me againſt thy Perſecuters. If it were in my power, I would put them all to millions of torments; I would inflict a thouſand deaths vpon *Iudas* that *betrayed* thee, and *Pilat* that *condemned* thee, and the enuious *Scribes and Phariſees that layed*

ſnares

ſnares for thee, and the *periured witneſſes* that gaue *falſe euidence* againſt thee, and that *execrable rout* that *preferred a murtherer* before thee, and the *barbarous Souldiers that ſpit vpon thee and buffeted thee*, and the bloudy *executioners* of the *Iewiſh malice and Romane cruelty* that *hanged, and nayled, and goared thee.* But when I diue deepe into thy bloudy paſſion, I finde my ſelfe as deepe in the guilt of thy bloudſhedding as they. They were in that but acceſſaries, but I by my ſinnes was a principall in the death of the *Lord of Life.* My ſinnes by their tongues and hands did all this villany & outrage vpon thee. Their *nailes and ſpeares pierced* but thy *fleſh*, but my *ſinnes pierced* thy very *ſoule.* My ſinnes, my ſinnes, O Lord, by their hands *crucified* thee; wherefore I *condemne* mine *eyes* to continuall *teares*, *my heart* to perpetuall *ſighs*, and my *thoughts* to

euer-

euerlasting *penſiuenesse*. What ſhall I doe to waſh away the *guilt* of thy bloud which alone can take *away* the *guilt* of my ſinnes? Verily I ſhould bee vtterly ſwallowed vp in this gulfe, but that the *price of thy bloud* hath ſatisfied (as for all other ſins: ſo) for the guilt of ſpilling it ſelfe. And now my *anger*, and *feare*, and *trouble*, & *anguiſh* are all turned into *ioy*, and *comfort*, and *loue*, & *admiration* of the infinite *wiſdome* of thy Father in prouiding ſuch a remedy, and his *iuſtice* in requiring ſuch a ſatisfaction; but moſt of all thy infinite *loue*, making ſo full payment of the infinite debt of my ſinnes. What can I do, what can I ſuffer enough for thee? Gracious God to all the reſt of thy bleſſings ſpirituall & temporall conferred vpō me, purchaſed by thy ſufferings, adde this one aboue the reſt, the ſpeciall gift of the remembrance of theſe thy ſufferings, that whereſoeuer I

am,

am, whatsoeuer I doe, I may haue thy passion in my heart, and thy wounds bleeding afresh in my mind, with an infinite hatred of sinne that procured them, and loue of thy goodnesse who indu-redst them for me. Thy Church, since thou lefteſt her is a *widdow*, and I am as one of her *dead children*, not (as the *Samaritan* was) *halfe dead*, but whole *dead in my sinnes and transgressions*. Thou Lord art the true *Elias*, who raisedst and doest raise from death this Widdowes children to life, by *stretching thy body* ouer them. O my gracious *Lord*, apply thy Body *stretched this day on the Crosse* to me. Lay thy *head* to my *head*, thy *hands* to my *hands*, thy *feet* to my *feet*, and thy *heart* to my *heart*, that I may receiue *warmth* from thy *blood*, and *ease* from thy *stripes*, and *health* from thy *wounds*, and *spirit* from thy *breath*, and *strength* from thy *grace* to *stand vp from the dead*, and

and *walke with thee from hence forth in newnesse of life.* So bee it, *Amen.*

The weeke dayes Deuotions.

THe first day being the Christian Sabbath preceded the Festiualls, whither I referre thee. The others here follow in their order.

Munday's Deuotion, being the second day from the Creation.

The Father worketh.

The worke of Creation *on this day.*

AGaine God said, *Let there be a Firmament in the midst of the waters, and let it separate the waters from the waters* Gen. 1. 7. *Then God made the Firmament, and separated the waters that were under the Fir-*

Firmament from the waters that were aboue the Firmament, and it was ſo; and God called the Firmament Heauen, ver. 7. So the euening and the morning were the 2. day. ver. 8.

And I worke.

THe worke of redemption this day propheſied of in the Epiſtle, Iſa. 50. 6. *I gaue my backe vnto the ſmiters, & my cheeks to the nippers: I hid not my face from ſhame & ſpitting*, &c. Related in the Goſpell, Mat. 27, 1, 2. *When the morning was come, all the chiefe Prieſts and the Elders of the People tooke counſell againſt Ieſus to put him to death.*

For thine inſtruction meditate { *In the morning vpon the worke of Creation.* / *In the euening vpon the worke of Redemption.*

For thy comfort apply the { *Vſe of the one.* / *Benefit of the other.*

For thy correction reproue thy { *Abuſe of the one.* / *Vnthankfulneſſe for the other.*

Quicken { Thy thankes by the Hymne. / Thine obedience by the admonition. / Thy zeale and deuotion by the prayer enſuing.

THE

THE HYMNE.

HAue I not remembred *thee in my* bed, *and thought vpon* thee when I was waking. *Psal.* 63. 7.

Because thou haſt beene my helper, therefore vnder the ſhadow of thy wings will I reioyce. ver. 8.

My ſoule hangeth vpon thee, thy right hand hath vpholden me. ver. 9.

Saue me, O God, for the waters are come in, euen to my ſoule. Pſal. 69. 1.

I ſtick faſt in the deepe mire where no ground is: I am come into deepe waters, ſo that the flouds runne ouer me. ver. 2.

My miſdeeds preuaile a-gainſt *me; O be thou mercifull vnto*

vnto my ſinnes. Pſal. 65. 3.

Bleſſed is the man whom thou chooſeſt *and receiueſt vnto thee, he ſhall dwell in thy* Courts, *and ſhall bee ſatisfied with the pleaſures of thine Houſe, euen of thy holy Temple.* ver. 4.

Thou ſhalt ſhew vs wonderfull things in thy righteouſneſſe, O God *of our ſalvation, thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.* ver. 5.

Thou ſtilleſt the raging of the Sea, *and the* noiſe *of the* waues, *and the madneſſe of his people.* ver. 7.

They that dwell in the vttermoſt parts of the earth ſhall bee afraid of thy tokens, thou that makeſt the out goings of the Morning *and* Euening *to*

praise thee. ver. 8.

Thou visitest the earth and blessest it; thou makest it very plenteous. ver. 9.

Thou watereſt *her furrowes, thou sendest* raine *into the little Vallies thereof: thou makest it soft with the* drops of raine, *and blessest the encrease of it.* ver. 11.

Thou crownest thy yeere with thy goodnesse, and thy clouds drop *fatnesse.* ver. 12.

They shall drop *vpon the dwellings of the wildernesse, and the little hils shall reioyce on euery side* ver. 13.

He gathereth *the waters of the Sea together, and layeth vp the deepe as in a Treasure-house.* Psal. 33. 7.

O praise the Lord of Heauen: praise him in the height. Psal. 148. 1.

Praise

Praise him all ye Heauens, *and ye waters that bee aboue* the Heauens. ver. 4.

Praise the Lord vpon earth ye Dragons and all deepes. ver. 7.

Fire and Haile, Snow and vapours, *wind and* storme *fulfilling his word,* ver. 8.

Sing vnto God, ye Kingdomes of the earth: ô sing praises vnto the Lord. Psal. 68. 32.

which sitteth in the Heauens *ouer all from the beginning: loe he doth send out his voice; yea, and that a mighty voice,* ver. 33.

Ascribe power vnto God: *his worship and strength are in the Clouds.* ver. 34.

The Admonition for Munday, being an Exhortation to humility or poverty in Spirit, *wherunto our Saviour ascribeth the first* BEATITUDE.

THE ANALYSIS.

The speciall motiues to humility set down in the Scriptures are;

1 God infinite Majestie, purities, perfection.

2 Mans vilenesse, sinfulnesse, wretchednesse, wants; of which before: See the Preparation to Prayer.

3 Diuine Precepts.

4 Holy patterns of this vertue in
- God the Father.
- Christ.
- The Saints vnder the
  - Law.
  - Gospell.

5 Gratious promises made to the humble, of
1. Neerenesse & societie with God.
2. Sauing knowledge.
3. Sanctifying grace.
4. Honour and preferment.
5. Eternal blessednes in heauen.

THE

THE TEXTS.

TAke my *Yoake* vpon you, and learne of me, that I am meeke and *lowly in heart*, and you shall finde rest to your soules, Mat. 11. 29. *Diuine precepts.*

Vnlesse yee become as one of these *little ones* yee cannot enter into the Kingdome of God, Mat. 18. 3.

Cast downe your selues before the *Lord*, and he will lift you vp, Iam. 4. 10.

Decke your selues inwardly with *lowlinesse* of minde, 1. Pet. 5. 5.

Humble your selues *vnder* the mighty hand of *God*, that he may raise you in due time, verse 6.

Who is like to the Lord our God that hath his dwelling on high, and yet *humbleth himselfe* to behold the things that are in heauen and in earth, *Psal.* 113. 5. *Holy examples.*

I *am* among you as hee that *Christ.*

ministreth, Luke 22. 17.

And *he* began to *wash* his Disciples *feet*, and to *wipe* them with the *towell* wherewith hee was girded, Iohn 13. 5.

He emptied himselfe, or made himselfe of *no reputation*, Phil. 2. 7.

He humbled himselfe, and became *obedient* to death, euen the death of the Crosse, Phil. 2. 8.

Abraham. *I will* speake vnto the *Lord* who am but *dust* and *ashes*, Gen. 18. 17.

I am not worthy of the *least* of all thy mercies, and of all thy truth which thou hast shewed to thy seruant, Gen. 32. 10.

Gedeon. And he said, wherewith shall I saue Israel? Behold *my Father* is *poore* in Manasseth, and I am the *least* in my fathers house, Iudg. 6. 15.

Lord I am not *high-minded*, &c. Psal. 131. 1.

David. And *David* said vnto *Saul*, *what am I*, and *what is my life*, and my

fathers

father's family in Israel that I shall bee sonne in Law to a King, 1.Sam.18.18.

And now, O Lord my *God*, thou hast made thy seruant King, in stead of *Dauid* my father; and I am but a *little child*, *I know not how* to goe in and out, 1. King. 3.7. *Salomon.*

Notwithstanding, *Ezekiah humbled himselfe* for the pride of his heart, both hee and the inhabitants of Ierusalem, so that the wrath of the Lord came not vp them, 2. Chron. 32. 20. *Ezekiah.*

Then *Iob* arose and rent his Mantle, and shaued his head, and *fell downe* vpon the ground, and worshipped, Iob 1.20. *Iob.*

O Lord *God*, righteousnesse belongeth to thee, but to vs *confusion of face* at this day, Dan. 9.7. *Daniel.*

He that commeth after me is *greater then I, whose shoo-latchet I am not worthy to vnloose*, Math. 3.11. *Iohn Baptist.*

When hee was not farre from

The Centurian.

the house, the Centurian sent vnto him, saying; Master trouble not thy selfe, *I am not worthy* that thou shouldest come vnder the roofe of my house, Luke 7.6.

Peter.

When *Simon Peter* saw it, hee *fell downe* on his knees, saying; *Goe from me, Lord for I am a sinfull man*, Luke 5.8.

The Publicane.

The Publicane *standing afarre* off *would not lift vp* his eyes to heauen, but striking his breast said; Lord be mercifull to mee a *sinner*, Luke 18.13.

Paul.

I am the *least of the Apostles* not *worthy to be called an Apostle*, &c. 1. Cor. 15.9.

Iesus Christ came to saue sinners, whereof *I am chiefe*, 1. Tim. 1.15.

Promises to the humble of the fauour with God.

I am the Rose of the field, and the Lilly of the *valleys*, Cant. 2.1.

I dwell in the high and holy place *with him* also that is of an *humble & contrite heart*, to reuiue the spirit of the humble, Is. 57.15.

To this man will I look, euen

to

to him that is *poore*, and of a *contrite spirit*, and trembleth at my word, Isa. 66. 2.

When pride commeth, then commeth shame: but with the *lowly* is *wisedome*, Prou. 11. 2. *wisedome.*

Thou hast hid these things from the wise and prudent, and reuealed them vnto *babes*, Math. 11. 21.

Hee giueth *more grace*, wherefore hee saith, *God resisteth the proud*, but *giueth grace to the humble*, Iam. 4. 6. *Sanctifying grace.*

Before destruction the heart of man is haughty: but *before honour is humilitie*, Prou. 18. *Preferment.*

Hee that *humbleth* himselfe shall be *exalted*, Luke 14. 11.

He *raiseth* the *poore* out of the *mire*, and *lifteth* the *needie* out of the *dunghill*, Psal. 113. 7.

That he may *set him with Princes*, euen *with the Princes* of his people, vers. 8.

Blessed are the *poore in spirit*, for *theirs is the Kingdome of Heauen*, Mat. 5. 3. *Blessednesse.*

THE PRAYER FOR *Munday morning composed*

of { 1. Petitions ſutable to the worke of the day.
2. Motiues to humilitie agreeable to the precedent exhortation.

The Prayer it ſelfe.

The *ſecond dayes* Deuotion.

FAther Almighty, maker of heauen and earth, who *createdſt the Euening and the Morning the ſecond day* as wel as the firſt: Continue, I beſeech thee, vnto mee as well the comfortable *reſt of the Euening* to refreſh mee after my labour and trauaile, as the moſt needfull *light of the Morning* to manage my affaires and buſineſſes. But eſpecially perpetuate vnto mee the repoſe of a quiet conſcience, and the cleare *light* of the Goſpel; *to guide my feete into the way of peace*. This *light* con-

uinceth the errours of my vnderſtanding, the deprauation of my will, the diſorder of my affections, the impurity of my thoghts, the *vanity* of my *deſires*, *the deceitfulneſſe of my heart*, & the wickednes of all my wayes. This *light* ſheweth mee what I was in my birth, ſlime and filthineſſe; what in my life, vanity and folly; and what in my death, ſtench & rottenneſſe. This *light* diſcouereth vnto me that *I haue nothing which I haue not receiued*; that *without Chriſt I can doe nothing*; *that in me (that is in my body) dwelleth no good*; that *I am not able of my ſelfe, as of my ſelf, think a good thought*: that I cannot deſire to thinke, nor haue wil to deſire; nor grace to will any good. My comforts are rare; my croſſes frequent; my pleaſures momentary; my paines permanent; my gifts ſmall; my wants and infirmities great; my helpes weake; my aſſaults ſtrong; my good deeds few, and they

they tainted with imperfections, my sinnes infinite. Let these considerations, O Lord, *humble* me in my selfe, that *Christ* may *raise* me, *wound* mee in my *selfe*, that *Christ* may *heale me*; *burden* mee in my *selfe*, that *Christ* may *ease* me; kill mee in my owne conceits that *Christ* may *quicken* me; make mee most *vile* in mine own eyes that I may bee most *deare* and *precious* in his. O Lord which as vpon this day createdst the *clouds* to *raine* vpon the earth; *showre* downe thy graces abundantly into my heart to *mollifie* it, that the *seede of the Word may take deepe root downeward in humility*, and *spring vpward* in hope, and *spread abroad* by charity, and *fructifie* in all kindes of good workes. Lord who this day *separatedst the waters from the waters, separate*, I beseech thee, and distinguish betweene the *waters of teares which* I *shed* for my sinnes, and those others which I

shed

shed for worldly crosses and calamities. Cast away the one, and *put* the the other *into thy bottle*. Lord who this day *madest the heauens* (or ayre) without which I cannot liue naturally, no not for a moment; infuse into my heart the *Spirit of grace*, without which spiritually I cannot breathe in my prayers, nor sigh, nor so much as moue any faculrie or part of soule or body *vnto thee*. As oft as I *take in*, or *let out* the aire which I breathe, let mee receiue in grace from thee, and *breathe out* praise vnto thee. *Amen*.

The close out of Scripture.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost be with me, 2. Cor. 13. vlt.

The

The Euening's Deuotion for *Munday*.

THE HYMNE.

HEare me, O Lord, *in the multitude of thy mercies; euen in the truth of thy ſaluation*, Pſal. 69.14.

Let not the water floods drowne mee, *nor the* deepe ſwallow *me* vp: *and let not the* pit ſhut her mouth *vpon mee*, verſe 16.

Thou diddeſt diuide the ſea *through thy power, and brakeſt the heads of the Dragons* in the waters, Pſal. 74.14.

Thou ſmoteſt the heads of Leuiathan *in pieces, and gaueſt him to be meate for the people in the wilderneſſe*, verſe 15.

Thou broughteſt out fountaines

taines *and* waters *out of the hard Rocks; thou driedst vp mighty* waters, verſe 16.

Thou art the God *that doth* wonders, *and haſt declared thy power among the people*, Pſal. 77.14.

The waters *ſaw thee O* God, *the* waters *ſaw thee and were afraid, the depths alſo were troubled*, verſe 16.

The clouds powred out water; *the* aire thundered, *and thine arrowes went abroad*, verſe 17.

The voice of thy thunder *was heard round about*; *the* lightnings ſhone *vpon the ground*; *the earth was moued*, verſe 18.

Thou bringeſt forth clouds *from the ends of the world, and ſendeſt forth* Lightnings *with the* raine, *bringing the* windes

out

out of his treasures, Psal. 135.

The springs of water were seene, *and the foundations of the round world were discouered at thy chiding, O Lord; at the blasting of the breath of thy displeasure*, Psal. 18. 15.

Thy way is in the Sea, *and thy pathes in the* great waters, *and thy footsteps are not knowne*, Psal. 77. 19.

THE ADMONITION
for Munday's Euening, being an exhortation to meeknes.

THE ANALYSIS.

The speciall Arguments to perswade meeknes, set downe in Scripture, are drawne from

1 The causes
- Impulsiue
  - 1 Diuine precepts.
  - 2 humane frailty.
- Exemplary
  - God the
    - Father.
    - Sonne.
    - H. Ghost.
  - The Saints.
  - The creatures in wch nature hath patern'd this vertue.

2 The effects
- 1 Peace
  - With God.
  - With men.
- 2 Wealth.
- 3 Wisedome and spiritual vnderstanding.
- 4 Sanctifying graces, the fruits of the Spirit.
- 5 Blessednesse.

THE

THE TEXTS.

God commandeth meekeneſſe.

PVt them in minde, &c. Tit. 3. 1.

That they be no *brawlers*, but *gentle*, ſhewing all *meekeneſſe* to all men, verſe 2.

If any man bee ouertaken in a fault, ye which are Spirituall *reſtore* ſuch a one in the ſpirit of *meekneſſe*, Gal. 6. 1.

I beſeech you that yee walke worthy of the vocation wherewith ye are called, with *lowlineſſe*, and *meekneſſe*, with long ſuffering, *forbearing one another* in loue, Epheſ. 4. 2.

Put on therefore, as the Elect of *God*, holy and beloued, the bowels of mercy, kindneſſe, humbleneſſe of minde, *meekneſſe*, long-ſuffering, Col. 3. 12.

Forbearing one another, *forgiuing* one another; if any man haue a quarrell againſt any, euen as Chriſt *forgaue* you, ſo alſo doe *ye*, verſe 13. But

But thou, O man of *God*, flye theſe things, and follow after righteouſneſſe, godlineſſe, faith, patience, *meekeneſſe*, 1. Tim. 6. 11.

Dearely beloued auenge not your ſelues, but rather *giue place vnto wrath*; For it is written, Vengeance is mine, I will repay, ſaith the Lord, Rom. 12. 19.

Wherefore, my beloued Brethren, let euery man bee ſwift to heare, ſlow to ſpeake, and *ſlow to wrath*, Iam. 1. 19.

For the wrath of man worketh not the righteouſneſſe of *God*, verſe 20.

Look diligently, leaſt any man faile of the grace of *God*; leaſt any *root of bitternes* ſpring vp and trouble you, and thereby many be defiled. Heb. 12. 15.

Conſider thy ſelfe, *leaſt thou alſo be tempted*, Gal. 6. 1. *Our condition requires it.*

Let *him* among you that is *without ſinne*, *caſt* the firſt ſtone, Ioh. 8. 7.

Hee ſhall haue iudgement without

Examples of meeknes.

God the Father.

without mercy that hath shewed *no mercy*; and mercy reioyceth against iudgement, Iam. 2.13.

And they heard the voice of the *Lord* in the *coole of the day*, walking in the garden, &c. Gen. 3.8.

And after the earthquake there was a fire, but *God* was not in the fire; and after the fire a *still small voice*, verse 12. (in which voice God was.) And it was so when *Eliah* heard it, &c. verse 13.

Neuerthelesse, for thy great mercies sake, thou diddest not vtterly consume them, nor forsake them, for thou art a *gracious and mercifull God*. Nehem. 9.31.

God said to *Ionah*, *Doest thou well to be angry for thy Gourd?* *Ion.* 4.9.

Thou hast pitie on the *Gourd* for which thou hast not laboured, which came in a night, and perished in a night, verse 10.

And *should not I spare* Nineueh that great *Citie*, wherein are more

more then fixscore thousand persons that cannot discern between their right hand and their left; and also much cattell, verse 11.

Tell the daughter of *Sion*, *Behold the King* commeth vnto thee, *meeke*, Mat. 21.5. *The Sonne.*

He shall not strive nor cry; neither shall any man heare his voice in the streets, Mat. 12.19.

A *bruised reede* shall hee not *breake*, nor *smoking flaxe* shall hee *not quench*, verse 20.

I beseech you by the *meekenesse* and gentlenesse of *Christ*, 2. Cor. 10.1.

They said, Lord wilt thou command that wee call for fire from heauen, &c. Luk. 9.54. *The Spirit.*

But hee turned and rebuked them, and said, yee know not of *what spirit yee are made*, verse 55.

Loe the heauens were opened vnto him, and hee saw the *Spirit descending like a Dooue*, and lighting vpon him, Mat. 3.16.

Now *Moses* was a very *meeke* *The Saints.* *Moses.*

man

man aboue all the men that were vpon the face of the earth, Num. 12. 3.

Dauid. *Let him curse*, seeing the Lord hath said vnto me, Curse *Dauid*: who shall then say; wherefore hast thou done so? 2. Sam. 16. 10.

My soule is euen as a weaned *child*, Psal. 131. 3.

Ieremiah. But I was like a *Lambe*, or an Oxe that is brought to the slaughter; and I knew not that they had deuised deuises against me, Ier. 11. 19.

Iesus said, it is not meete to take the childrens bread, and cast it to Dogs, Mar. 7. 27.

The woman of Canaan. And shee said vnto him, Yes Lord; *yet the dogges* vnder the table eate of the childrens crums, verse 28.

Saint Paul. But wee were *gentle* among you, euen *as a nurse* cherisheth her children, 1. Thes. 2. 7.

Resemblances in the creatures. Thy name is as an *ointment* powred out, Cant. 1. 3.

The *ointment* which ye haue recei-

receiued of him abideth in you, 1.Ioh.2.27.

I will giue them *hearts* of *flesh*. Ezek.11.19.

I send you as *Lambes* among wolues, Luke 10.3.

Behold the *Lambe of God*, &c. Ioh.1.29.

Hee was led as a *sheepe* to the slaughter, and like a *Lambe* dumb before the shearer, so opened hee not his mouth, Acts 8.32.

Be wise as *Serpents*, and innocent as *Doues*, Mat. 10.16.

Learne that I am *meeke*, and ye shall finde *rest* vnto your soules, Math. 11.29. *Meekenesse bringeth peace.*

The meeke shall *prosper* in the *earth*, and shall delight themselues in the *abounndance of peace*, Psal. 37.11. *Wealth.*

The Lord *lifteth vp the meeke*, Psal. 147.6. *Honour.*

The *meeke* shall hee-*guide in iudgement*, and the *meeke* will he *teach his way*, Psal. 25.9. *Wisedome.*

Who is a wise man and indued with

with knowledge among you, let him shew out of a good conuersation his workes in *meekenesse of wisedome*, Iam. 3. 13.

Receiue with *meekenesse* the word ingraffed in you, which is able to *saue your soules*, Iam. 1. 21.

The *wisedome* which is from aboue, is first pure, then *peaceable*, Iam. 3. 17.

The fruits of the spirit.

And the *fruits* of righteousnesse are sowne in *peace* of them that *make peace*, verse 18.

Blessednesse

Blessed are the *meeke*, for they shall *inherit the earth*, Mat. 5. 5.

The Prayer for Munday-Euening.

Composed of
1 Petitions ſutable to the worke of the day.
2 Motiues to meeknesse, agreeable to the precedent exhortation.

O *Lambe of God which takeſt away the ſinnes of the world*, who as vpon this day wert *led as a ſheepe to the ſlaughter, and as a Lambe before thy Shearers, openedſt not thy mouth*; who *gaueſt thy back to the ſmiters, and thy cheeks to the nippers*, and thine armes to the binders, and thy face to the ſpitters; apply, I beſeech thee, vnto mee theſe thy *meeke* ſufferings. Make that profitable to mee which thou enduredſt for me. Let thy *bonds*, O *meeke* Re-

deemer ſet me *free*; let thy *ſilence pleade* for me, let thy *ſpittle cure my blindneſſe*, let thy *ſtripes heale me*, let thy *nakedneſſe cloth me*, and let thy *meekeneſſe* in all *diſcipline me*. If thou *who in the forme of God thoughteſt it no robbery to be equall with God, yet humbledſt thy ſelfe, & didſt become obedient to death, euen the death of the Croſſe*, ſhall not I *meekely* ſubmit my necke to the yoke? If thou who art *God* didſt *empty thy ſelfe and become of no reputation*, ſhall I that am but a *worme* of the earth fill my ſelfe, and *ſwell* with pride? If thou *ſuffredſt blowes*, ſhall not I an *affront*? If thou, the Beauty of Heauen, enduredſt *ſpitting* vpon, ſhall not I endure the *fome* of a *looſe tongue*? Shall I for a word of diſgrace venter my owne life and aſſault the life of my brother? Doe I value the life of my body and ſoule ſo low, that I will pawne it for a toy, a triffle, a mocke, a word?

word? God forbid. Thy *Law*, O God, commandeth *meekeneſſe*; thine *example* (my Lord) perſwades *meekeneſſe*; my *condition* requires *meekeneſſe*; my *frame* and temper (after a ſort) preacheth *meekeneſſe*. Why haſt thou giuen me a *ſoft skinne*, but to patterne in my body this vertue of the minde? Why haſt thou giuen me a *tender heart*, but to receiue *deepe* the impreſſion of *compaſſionate* griefe? Why haſt thou giuen me *melting eyes* but to *weepe* for mine owne infirmities, and my brethrens calamities? Why am I brought into the world *diſarmed*, without any offenſiue Weapon, but to teach me that I ſhould not fight with, nor hurt any? Thou, O Lord, haſt created me a *Lambe*, ſhall I by rage and cruelty make my ſelfe a *Tyger*? Thou madeſt me as a ſoft *roſe of Sharon*, and *Lillie of the Vallie*, ſhall I turne my ſelfe into a *thorne* and *thiſtle*? I

know Anger dis-figureth the body, much more the ſoule. It hurteth and endangereth others, much more my ſelfe. It is very offenſiue to man, much more to thee. Wherefore I beſeech thee, let thy peace alwaies *rule in my heart*, and quell and ſubdue all my rebellious affections, eſpecially this of wrath, the moſt violent and impetuous of all the reſt. Weede out of my heart all accurſed *Thornes* and *Thiſtles*, that the *ſeedes of thy Word* may *bring forth the fruits of righteouſneſſe, which are ſowne in peace of them that loue peace. O let not the Sunne goe downe on thy wrath* againſt me, or *my wrath againſt my brethren*, but grant that hauing made my peace with thee, by *faith in thy bloud*, with my brethren by *forgiuing them from my heart, and reconciling* my ſelfe to them, I may *lay me downe in peace and take my reſt*. And let thy hand, O Sauiour, which ſhall

protect

protect me this night from all perills and dangers, raise me the next morning to serue thee in my calling, and magnifie thy goodnesse for all thy mercies and fauours vouchsafed vnto me. So be it. *Amen.*

The close out of Scripture.

Blessing, honour, glory, and power be vnto him that sitteth vpon the Throne, and vnto the Lambe for euer and euer, Amen. Reuel. 5. vlt.

Tuesday's Deuotion, being the third day from the Creation.

The Father worketh. Ioh. 5. 17.

The worke of Creation.

God said againe, Let the waters vnder the Heauen bee gathered vnto one

place, and let the dry land appeare: and it was so. Gen. 1. 9.

And *God* called the dry land earth; and he called the gathering together of the waters Seas: and *God* saw that it was good, v. 10.

Then *God* said, Let the earth bud forth the bud of the herbe that seedeth seede, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth: and it was so. ver. 11.

And the earth brought forth the bud of the herbe, that seedeth seede according to his kinde; also the tree that beareth fruit, which hath his seede in it selfe according to his kinde: and *God* saw that it was good. ver. 12.

So the Euening and the Morning were the third day, ver. 13.

And I worke. Ioh. 5. 17.

The worke of Redemption.

WHo is this that commeth from *Edom*, with red

red garments from *Bozrah*? He is glorious in his apparell, and walketh in his great ſtrength; I ſpeake in righteouſneſſe, and am mighty to ſaue. Iſa. 63.1.

I haue troden the Wine-preſſe alone, & of all people there was none with me: for I will tread them in mine anger, and tread them vnder foot in my wrath, and their bloud ſhall bee ſprinkled vpon my garments, and I will ſtaine all my rayment. ver. 3.

And two dayes after followed the Feaſt of the Paſſeouer, and of vnleauened bread: and the high Prieſts and Scribes ſought how they might take him by craft, and put him to death. Mar. 14. 1.

But they ſaid, Not on the feaſt day, leaſt there bee a tumult among the people. ver. 2.

And when he was in *Bethania*, in the houſe of *Simon* the Leper, as he ſate at Table, there came a woman, hauing a box of Oint-

ment of Spikenard, very costly, and shee brake the Box and powred it on his head, ver. 3.

For thine instruction meditate { *In the Morning, upon the worke of Creation.* / *In the Euening, upon the worke of Redemption.*

For thy comfort apply the { *Vse of the one.* / *Benefit of the other.*

For thy correction reprooue thy { *Abuse of the one.* / *Vnthankfulnesse for the other.*

Quicken { Thy thankesgiuing by the Hymne. / Thine obedience by the admonition. / Thy zeale and deuotion by the prayer ensuing.

THE

The Hymne for Tuesday-morning.

Sing vnto the Lord *a new song; sing cheerefully with a loud voice*, Psal. 33. 3.

For the Word of the Lord *is true, and all his workes are faithfull*, ver. 4.

He loueth righteousnesse and iudgement; all the earth *is full of the goodnesse of the* Lord, ver. 5.

Hee gathereth the waters of the Sea together, *as it were vpon an* heape; *and layeth vp the* deepe, *as in a Treasure-house*, ver. 7.

Let the Earth *feare the* Lord; *stand in awe of him all yee that dwell in the world*, ver. 8.

For hee spake and it was done; hee commanded, and it

ſtood faſt, ver. 9.

He ſo layed the Foundations, that it ſhould not moue *at any time*, Pſal. 104. 5.

He watereth the hills *from aboue; the* earth *is filled with the* fruits *of his workes*, ver. 3.

Hee bringeth forth graſſe *for the Cattle, and* greene *herbes for the vſe of men*, ver. 14.

That he may bring food *out of the* Earth, *and* Wine *that maketh glad the heart of man, and* Oyle *to make him a cheerfull countenance, and* Bread *to ſtrengthen mans heart*, ver. 15.

The Trees *of the* Lord *alſo are* full of ſap, *euen as the* Cedars *of* Lebanon *which hee hath* planted, ver. 16.

Hee couereth the Heauens *with* Clouds, *and prepareth* raine *for the* earth, *and maketh*

the

the graſſe *to grow vpon the* mountaines, Pſal. 147. 8.

Which giueth to the beaſts their foode, *and to the young Rauens that cry*, ver. 9.

Praiſe the Lord *vpon* earth *yee Dragons and all* deepes, Pſal. 148. 7.

Mountaines *and all* Hills, *fruitfull* Trees *and all* Cedars, ver. 9.

Euery day will I giue thanks vnto the Lord, *and praiſe his Name for euer*, Pſal. 145. 2.

Thou haſt giuen me more ioy of heart, then they whoſe Corn *and* Wine, *and* Oyle *increaſed*, Pſal. 4. 8.

The

The Admonition for Tuesday morning: being an exhortation to godly sorrow.

THE ANALYSIS.

We must desire & pray for godly sorrow, because it is

1 A speciall duty required in the Law. Gospel.
2 The Saints continuall practise.
3 A neeessary disposition to make vs capable of the Gospel.
4 *A Sacrifice well pleasing to God.*
5 An effect of true conuersion.
6 An efficient cause of many diuine vertues.
7 An assurance of eternall ioy and comfort.
8 The want of it, a fearefull signe of a reprobate sense.

THE

THE TEXTS.

1 Gods Commandement.

TVrne ye vnto me with all your heart, *with fasting, weeping* and *mourning*, Ioel 2.12.

And *rent your hearts* and not your garments, &c. ver. 13.

And in that day did the *Lord God* of hosts call to *weeping and mourning*, and to baldnesse, and *girding with Sackcloth*, Isa. 22.12.

Now I reioyce, not that yee were made *sorry*, but that yee *sorrowed to repentance*, 2 Cor. 7.9.

For ye were made *sorry after a godly manner*, that ye might receiue damage in nothing.

Weepe not for me, but *weepe for your selues*, Luk. 23.28.

Ye shall *weepe and lament*, &c. Io. 16.20.

Howle and *lament*, &c. Iames 5.1.

2 The Saints practise.

I abhorre my selfe, and *repent* in dust and ashes, Iob 42.6.

I *fainted in* my *mourning*; I cause my *bed* euery night to *swimme*, and *water* my *couch* with my *teares*, Psal.6.6.

I will confesse my wickednesse, and be *sorry* for my sin Ps.38.18.

Hezekiah.

Hezekiah humbled himselfe for the pride of his heart, he and the inhabitants of Ierusalem, and therefore the wrath of the *Lord* came not in the dayes of *Hezekiah*, 2 Cro.33.12.

Manasses.

And when he was in *affliction* he besought the *Lord* his *God*, & *humbled* himselfe *greatly* before the *God* of his fathers, 2 *Cr.*33.12

And prayed vnto him, and was intreated of him, ver. 13.

Ezra.

Now when *Ezra* had prayed, and had confessed *weeping* and *casting himselfe downe* before the house of *God*, there assembled vnto him, out of Israel, a very great congregation of men, and women, and children; for the people *wept* very sore, Ezr.10.1.

Peter.

And *Peter* remembred the words

words which *Iesus* said vnto him, Before the Cocke crow twice, thou shalt deny me thrice; and he went out, and wept bitterly, Mat. 26. 75.

3 *A preparation to the Gospell.*

Come vnto me all ye that are *heavy laden*, and I will ease you, Mat. 11. 28.

He hath anointed me to preach the Gospell to the poore, hee hath sent me to heale the *broken hearted*, Luke 4. 18.

4 *Acceptable to God.*

The *Sacrifice* of *God* is a *contrite spirit*; a *broken* and a *contrite heart*, O *God*, thou wilt not despise, Psal. 51. 17.

Put my *teares* in thy *bottle*; are not these things noted in thy booke? Psal. 56. 8.

The Lord hath *heard the voice* of my *weeping*, Psal. 6. 8.

Tell *Hezekiah*, the Captaine of my people, saying; I haue *heard* thy *prayer*, I haue *seene* thy *teares*, I will heale thee, 2 Kings 20. 5.

5 *The effects of true conuersion.*

And when they heard *these* things,

things, they were *pricked in their hearts*, and said vnto *Peter, Men and Brethren, what shall we do?* Act. 2. 37.

6 A cause of many diuine vertues.

Godly sorrow, causeth Repentance not to be repented of; but worldly sorrow causeth death. 2. Cor. 7. 10.

For behold this selfe same thing, that yee *sorrowed* after a *godly sort*, what *carefulnesse* it wrought in you, yea what *clearing of your selues*, yea what *indignation*, yea what *feare*, yea what *vehement desire*, yea what *zeale*, yea what *reuenge*. ver. 11.

7 Bringeth ioy and comfort.

They that sow in *teares*, shall reape in *ioy*, Psal. 126. 7.

I dwell with him that is of a *contrite and humble spirit*, to *reuiue* the spirit of the humble, and to *reuiue* the heart of the *contrite*, Isa. 57. 15.

Ye shall be *sorrowful*, but your *sorrow* shall be *turned into ioy*. Ioh. 16. 20.

Blessed are they that *mourne*, for

for *they shall bee comforted*, Mat. 5. 4.

Wee haue *mourned* vnto you, and yee haue not *wept*, Luke 7. 32.

8. *The want of it fearefull.*

And yee are puffed vp, and *haue not sorrowed*, 1 Cor. 5. 2.

Woe bee vnto thee *Corazin*, woe vnto thee *Bethsaida*, &c. for they, &c. *in sackcloth*, Mat. 11. 21.

And I gaue her time to repent, and *shee would not repent*, Reuel. 2. 21.

After thy hard and *impenitent heart treasurest vp* to thy selfe *wrath in the day of wrath*, Rom. 2. 3.

THE

THE PRAYER FOR *Tuesday morning*; composed

of { 1. Petitions ſutable to the worke of the day.
2. Motiues to godly ſorrow, agreeable to the precedent exhortation.

O *That my head were water, and mine eyes were a ſpring of teares, that I might weepe day and night, for the deluge of ſinne* ouerflowing the whole world; but eſpecially, for the *inundation* therof in this our Iland. We are *ouerwhelmed* in this Torrent, and ſhould be *drowned*, but that the gales of thy Spirit driue it ſomewhat backe, and thy reſtraining Grace with the publike diſcipline of our Lawes and Canons ſet ſome bounds to it. What hearts can vent *ſighs* enough, what eyes yeeld ſufficient

ent

ent *teares* to *bewaile* thoſe pub-like ſinnes, vnder the burthen whereof the Land ſinketh; be-ſides thoſe priuate, which lye as heauy on each of vs in particu-lar? Sinnes of *omiſſion*, ſinnes of *commiſſion*; ſinnes of *birth*, ſinnes of *life*; ſinnes of *youth*, ſinnes of *age*; ſinnes of *frailty*, ſinnes of *wilfulneſſe*; ſinnes of *act*, ſinnes of *habit* and *cuſtome*; ſinnes of ſe-cret *taint*, ſinnes of open *ſtaine*; Sinnes of *infirmity* committed a-gainſt the *power* of the *Father*; ſinnes of *ignorance* againſt the *wiſdome* of the *Sonne*; and ſinnes of *malice* againſt the *grace* of thy *holy Spirit*. If I ſhould goe about to extenuate my ſinnes, euen that would aggrauate them: if to ex-cuſe them, my conſcience would condemne me. For I muſt con-feſſe *to thy glory, and my owne ſhame*, that by my Originall and Actuall, ſecret and open, ſudden and aduiſed, ignorant and [illegible]i-cious ſinnes, I haue diſhonoured thy

thy Name, prophaned thy Word, *defaced thine Image*, grieued *thy Spirit*, *despighted thy Grace*, wounded my owne conscience, stained my good name, scandalized my profession, depriued my selfe of the comforts of the Gospell, of the protection of Angells, of the sweet fellowship of thy Spirit, and drawne vpon me many heauy iudgements, *and treasured vp wrath against the day of wrath*. Yet because I *mourne* (with *David*) *in my prayers*, *I weepe bitterly* with Peter, *I abhorre my selfe in dust and ashes* with Iob, *I am ashamed and confounded* with Ezra, *Lord* let thy mercy preuaile against thy iustice; my *sighs and teares* against my sinfull ioyes, and thy Sonnes bloud euen against my crimson sinnes. Lord who on this day *madest dry Land*, and firme ground *to appeare*, *dry vp my teares* with the beames of thy mercy, and giue me *firme ground*

of

of comfort in thy Word. Lord, who on this day *createdst all kinde of seedes*, sow in my heart the incorruptible *seede* of thy Word, that I may thereby be *regenerated to a liuely hope*. Lord, who on this day *createdst all kindes of fruitfull Trees*, make mee like a *good Tree to bring forth good fruit here*, that I may hereafter eate of *the Tree of Life which is in the middest of the Paradise of God*. So be it. *Amen*.

The close out of Scripture.

GOd, the Father of our Lord Iesus Christ, grant mee, according to the riches of his glory, that I may be strengthened by his spirit in the inner man, Ephes. 3.16. *That Christ may dwell in my heart by faith, that I being rooted and grounded in loue*, ver. 17.

May be able to comprehend with all Saints, what is the bredth, and length, and depth, and height, v. 8.

And

And to know the loue of Christ which passeth knowledge, that I may bee filled with the fulnesse of God, verse 19.

The Deuotions for *Tuesdayes* Euening.

THE HYMNE *alluding* to the worke of *God* on this day in the *Allegory*.

OVT *of the deepe haue I called vnto thee, O Lord; Lord heare my voice*, Psal. 130. 1.

O let thine eares consider wel the voice of my complaint, verse 2.

If thou Lord wilt be extreme to marke what is done amisse, O Lord, who can abide it? ver. 3.

But there is mercy with thee, therefore thou shalt bee feared, verse 4.

I looke for the Lord; *my ſoule doth waite for him; in his word is my truſt*, verſe 5.

My ſoule flyeth to the Lord *before the* Morning watch, *I ſay before the* Morning watch, verſe 6.

I haue watched, *and am euen as a Sparrow that ſitteth alone on the houſe top*, Pſal. 102. 7.

My heart is ſmitten down and withered like graſſe, *ſo that I forget to eate my bread*, verſe 4.

Bleſſed is the man whom thou chaſteneſt, *O Lord, and inſtructeſt him in thy Law.*

They that ſowe in teares, *ſhal reape in* ioy, Pſal. 126. 7.

Hee that now goeth on his way weeping, *and beareth forth* good ſeede, *ſhal doubtleſſe come againe with ioy, and bring his ſheaues with him*, verſe. 8.

The righteous ſhall flouriſh *like*

like a Palme-tree, and shall spread abroad *like a* Cedar *in Lebanon*, Psal. 92. 11.

Hee shall be like a tree planted *by the* Riuer's *side, which* bringeth forth *her* fruit *in due season*, Psal. 1. 3.

Whose leafe *shall not* fall, *and whatsoeuer hee doth it shall prosper*. verse 4.

Such as bee planted *in the house of the Lord, shall* flourish *in the courts of the house of our God*, Psal. 92. 12.

They also shall bring forth more fruit *in their age, and shall be fat and well liking*, ver. 13.

The

THE ADMONITION

for *Tuesday* Euening; being an exhortation to *hunger and thirst for righteousnesse*; whereunto our Sauiour ascribeth the fourth *Beatitude*.

THE ANALYSIS.

We must diligently and earnestly seek after the meanes of our saluation because therby

- 1 Wee obey *GOD*.
- 2 Wee imitate his Saints.
- 3 Wee obtain blessings
  - Temporall.
    - 1 Fauour.
    - 2 Delight.
    - 3 Peace.
  - Spirituall.
    - 4 Life.
    - 5 Cõtentment.
    - 6 The Kingdom of heauen.

THE TEXTS.

Precepts for seeking the meanes of saluation.

SEek the *Lord* and his *strength*, *seeke his* face euermore, Psal. 105.4.

Labour not for the *meat* that perisheth, but *for that meat* which endureth to euerlasting life, Ioh. 6.27.

Receiue mine instruction, & not siluer; and *knowledge* rather then fine gold, *Prou.* 5.10.

For *wisedome* is better then precious stones; and all pleasures are not to bee compared vnto her, verse 11.

Follow after *loue*, and couet *spirituall things*, 1. Cor. 14. 1.

Follow *peace* with all men and *holinesse*, without which no man shall see the Lord; Heb. 12.14.

Examples.

Set your affections on things which are *aboue*, and not on things which are in the earth, Col. 3.2.

My soule *breaketh out* for the very

very feruent desire that it hath alway to thy iudgements, Psal. 119. 26.

My soule is *a thirst*, for *God*, euen for the *liuing God*, Psal. 42. 1, 2. — *Dauid.*

One thing is needfull, & *Mary* hath chosen *that good part* which shal not be taken away from her, Luke 10. 41. — *Mary.*

From the time of *Iohn Baptist*, hitherto the Kingdome of heauen hath suffered *violence*, and the *violent* take it by *force*, Math. 1. 12. — *The hearers of Iohn Baptist.*

Length of dayes is in her right hand, and in her left hand *riches and glory*, Prou. 3. 16. — *Promises of life.*

Seeke yee first the *Kingdome of God*, and his *righteousnesse*, and *all other things shall be added vnto you*. Mat. 6. 33. — *All things needfull.*

Godlinesse is profitable vnto all things, hauing *promise of the life that now is, and that which is to come*, 1. Tim. 4. 8.

If from thence thou *seeke the*

Gods fauour.

Delight. Peace.

Life.

Blessed content.

The kingdome of heauen.

Lord, thou shalt *finde* him. Deut. 4. 29.

Her *wayes* are the *wayes of pleasure*. and all her paths are *peace*, Pro. 3. 17.

She is a *Tree of life* to them that lay hold vpon her; and happy is euery one that reteineth her, verse 18.

Your heart shall *liue* that seeke good, Psal. 69. 33.

Blessed are they that hunger and thirst for righteousnesse: for they shall be *satisfied*, Mat. 5. 6.

The *Kingdome of Heauen* is like to a Merchant man that *seeketh good pearles*, Mat. 3. 45.

Who hauing found a *Pearle* of great price, went and sold all that he had, and *bought it*, verse 46.

The

The Prayer for *Tueſday Euening*: *compoſed*

of { Petitions ſutable to the the ſufferings of Chriſt on this day.
Motiues to ſeeke after the meanes of our ſaluation, agreeable to the precedent exhortation.

BLeſſed Redeemer, who *trodeſt the wine-preſſe of thy father's wrath alone*, reconcile mee to thy Father, and of a *child of wrath* make mee a *child of grace, and ſonne of deſires*. Thou *who trodeſt the wine-preſſe alone*, no Archangell, or Angel, or any creature in heauen or in earth, being ioyned with thee in that worke. Giue mee a taſte of the *new wine* of thy Goſpel, to cheere vp and reuiue my drooping ſpirits, and comfort my heauy and *ſorrowfull* heart. *Thou which cameſt with thy garments red from Bozra*; yea, *as*

red as bloud. Cloath mee with thy *red garment died in thine owne bloud. Couer my nakednesse, deformities, wounds, and sores* from the sight of thy Father. Thy *garment* is no narrow nor scanty *garment*; it is large enough to couer thee, and all thine *Elect*. It is the *wedding garment*, without which none shall euer be admitted into the Kings *Supper*, but *bee bound hand and foot, and cast into outward darknesse; where shall bee weeping, and gnashing of teeth*. And this doome we all deserued; for wee were borne *naked* and voide of all good, and we lay a long time *wallowing* in our owne *bloud* and filth, and *no eye pitied vs*, till it pleased thee of meere loue and compassion to take vpon thee a nature of infirmities, to cure all *the infirmities of our nature*, and to *cloath* thy selfe with *flesh*, that thou mightest beare off our blowes, and receiue the stroakes of diuine iustice that wee should

haue

haue endured, and deadded them in thine owne body. *O what shall I returne vnto thee*, by way of thankefull acknowledgement of such thy loue? I can render thee nothing but that which thou hast giuen me. I can render thee nothing that is not thy due before. I can render thee nothing but that which thou putteſt into my heart to render it to thee. Wherefore I hũbly beſeech thee, by thy grace to enflame my heart with thy loue, to incite mee to perpetuall praiſe & thankſgiuing: to kindle in me an euerlaſting deſire to approue my ſelf vnto thee, & more and more tie thy loue vnto me. O let nothing be ſo precious to me as thy fauour, nothing ſo fearfull as thy diſpleaſure; nothing ſo hateful as ſin, nothing ſo deſirable as thy grace. Let me not now like a little child run in the dirt, & ſoile my cloathes, and take many a fal in purſuit of a Butter-fly, or a bubble of Sope appearing glo-

rious in the aire, but ſuddenly vaniſhing to nothing. Let mee not be ſo fooliſh as to lay the foundation of my happineſſe in *ſinking* ſands, or goe about to chaſe a vaniſhing ſhadow. Let me enter into a ſerious conſideration of the *vanitie of the world*, and the deceitfulneſſe *of riches*, and ſhame of pleaſures, and folly of ſports, and leuity of honours, and danger of greatneſſe, and account of all. Perſwade mee by thy Spirit out of thy Word, that I haue heere *no abiding Citie, but ſeeke for one hereafter*. That I am *a ſtranger and pilgrim here vpon earth*; and therefore howſoeuer I haue heretofore miſ-ſpent my time, and miſ-placed my affections, and ſpilt my labours, and loſt my ſelfe in following earthly vanities; yet let me now take the right way to true contentment. Let all my *trauailes* be towards *heauen*; all my trade for *ſpirituall merchandiſe*, all my labour

for the meate that perisheth not, all my searching for the *pearle of the Gospell*, *all my seeking for the Kingdome of God and the righteousnesse thereof*. Let mee desire temporall blessings onely for spirituall ends; wealth, that I may be rich in good workes; preferment, to aduance the honour of the Gospell; health & strength, the better to enable mee to doe thee seruice; *length of dayes*, that I may *praise thee in the Land of the liuing*. Lord, whose life was sought this day to destroy it, seeke thou mine to saue it. Lord who this day wert *anointed* to thy death and buriall, *anoint* me with thy Spirit *to eternall life*. Saue mee from the hands of all mine enemies, that I may serue *thee without feare, in holinesse and righteousnesse all the dayes of my life*. Guard mee by thy prouidence, that securely reposing my soule on thy mercy for my absolution from sinne, and my

bodie on thy power for deliuerance from all dangers, I may so by rest and sleepe refresh and strengthen both, that I may rise the next morning more cheerefully to trauaile in the *wayes of thy lawes, and workes of thy commandements.* So be it. *Amen.*

The close out of Scripture.

Vnto him that is able to doe exceeding aboundantly, aboue all that I aske or thinke, according to the power that worketh in me, be glory in the Church, by Christ Iesus, throughout all ages, world without end, Ephes. 3. 20, 21.

The

enemies; for I fly to thee to helpe me, verſe 9.

Be mercifull vnto mee, and bleſſe mee, and ſhew the light *of thy countenance vpon mee, and be mercifull vnto me*, Pſal. 67.1.

God *is the Lord who hath ſhewed vs* light; *binde the ſacrifice with cords to the hornes of the Altar*, Pſal. 118.27.

There is ſprung vp a light *for the righteous, and ioyfull gladneſſe for ſuch as be true of heart*, Pſal. 97.11.

Reioyce in the Lord, O yee Righteous, and giue thankes for a remembrance of his holineſſe, verſe 12.

I will conſider the heauens, euen the worke *of thy fingers; the* Moone, *the* Starres *which thou haſt ordained*, Pſal. 8.3.

The

The Heauens *declare the glory of* God, *and the* Firmament *sheweth his handy work*, Psal. 19. 1.

In them hath hee set a Tabernacle for the Sunne, *which commeth forth as a Bridegroome out of his chamber, and reioyceth as a Gyant to runne* his course, verse 5.

It goeth forth from the vttermost part of heauen, and runneth about to the end of it againe, and nothing is hid from the heate thereof, verse 6.

The Lord is my light *and my saluation, whom then shall I feare? The Lord is the strength of my life, of whom then shall I be afraid?* Psal. 27. 1.

Though I should walke through the valley of the shadow of death *I will feare no euill,*

evill, for thou art with me; thy Rod and thy Staffe they comfort me, Psal. 23. 4.

Surely kindnesse and mercy shall follow mee all the dayes of my life; and I shall remaine a long season in the house of the Lord, verse 6.

The admonition for Wednesday morning, being an exhortation to mercy, whereunto our Saviour attributeth the fifth Beatitude.

THE ANALYSIS.

Mercy is a vertue highly to be esteemed, and carefully to be practised, because it is

1 Our onley *plea* and hope.
2 The soueraigne attribute of *God*.
3 His strickt charge to vs.
4 That vpon which hee proceedeth in the last Iudgement.
5 A choice fruit of the Spirit.
6 The Saints constant practise.
7 The Touch-stone of true *Religion*.
8 The assurance of our saluation.
9 The meanes to obtaine manifold blessings in this life, and in the life to come.

THE

THE TEXTS.

Saluation by Mercy.

ENter *not into iudgement* with thy ſeruants, O Lord, for in thy ſight ſhall no man liuing be iuſtified, Pſal. 143.2.

The *Lord* grant vnto him that he may finde *mercy* of the Lord in that day, 2 Tim. 1. 18.

That he might make knowne the riches of his glory on the *veſſels of mercy*, Rom. 9. 23.

For *God* hath concluded all vnder vnbeliefe, that hee might haue *mercy* vpon all, Rom. 10. 32.

It is the moſt eminent attribute to God.

And the *Lord* paſſed by before him, and proclaimed, The *Lord*, the *Lord God, mercifull and gracious*, long ſuffering, and abundant in goodneſſe and in truth, Exod. 34. 6.

Keeping *mercy* for thouſands, *forgiuing iniquity*, tranſgreſſion and ſinne, ver. 7.

God is rich in mercy, Epheſians 2. 4.

Thy

Thy *mercy*, O Lord, is in the Heauens, *and* thy faithfulneſſe reacheth to the Clouds, Pſalme 36. 5.

For thou, *Lord*, art *good and ready to* forgiue, and plenteous in mercy to all them that call vpon thee, Pſal. 86. 5.

The *Lord* is gracious and *full of compaſſion*; ſlow to anger, and of *great mercy*, Pſal. 145. 8.

The *Lord* is good vnto all, and his *tender mercies* are ouer all his workes, ver. 9.

Bleſſed be *God*, the Father of our Lord *Ieſus Chriſt*, the Father of *mercy*, and God of all comfort, 2 Cor. 1. 3.

Precepts of mercy.

He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to doe iuſtly, and *loue mercy*, &c. Micah 6. 8.

Thus ſpeaketh the Lord, Execute true iudgement, and *ſhew mercy and compaſſion* euery man to his brother, Zach. 7 9.

Be

Be ye *mercifull* as your father alſo is *mercifull*, Luke 6. 36.

Giue Almes of thoſe things which are within, and behold all things ſhall bee cleane to you, Luke 11. 41.

Sell that yee haue, and *giue Almes*, Luk. 12. 13.

Be yee *kinde* one to another; *tender-hearted*, *forgiuing* one another, euen as *God*, for *Chriſts* ſake, hath forgiuen you, Epheſ. 4. 32.

I will haue *mercy*, and not ſacrifice, Hoſ. 6. 6 Mat. 9. 13.

Put on therefore, as the Elect of *God*, *bowels of mercy*, *&c.* Col. 3. 12.

To *doe good* and *communicate* forget not, for with ſuch ſacrifices *God* is well pleaſed, Hebr. 3. 16.

Finally, be ye all of one minde, hauing *compaſſion* one of another, *loue* as brethren; be *pittifull*, be *courteous*, 1 Pet. 3. 8.

Remember thoſe that are in *bonds*,

bonds, as though yee were *bound* with them, Heb. 13.3.

The last iudgement proceeds vpon works of mercy.

Come ye blessed of my Father; inherit the Kingdome prepared for you, from the foundations of the world, Mat. 25. 34.

For I was *hungry*, and ye gaue *me meat*, ver. 35.

I was *thirsty*, and ye gaue *me drinke*, &c.

In that ye did it to the least of my brethren, ye did it vnto me, ver. 40.

Mercy, *the fruit of the Spirit.*

But the *fruits of the Spirit* are ioy, peace, long-suffering, *gentlenesse*, goodnesse, &c. Gal. 5. 22.

The *fruit of the Spirit* is in all *goodnesse*, and righteousnesse, and truth, Eph. 5. 9.

The Saints practise.

If I haue with-held the poore from their desire; if I haue caused the *eye of the widdow to faile*; if I haue *eaten* my morsell *alone*, and the *fatherlesse hath not eaten* thereof, Iob. 31. 17.

Iobs.

If I haue seene any *perish for want of cloathing*, or any *poore* with

without couering, ver. 19.

If his bones haue not blessed me, and if hee were *not warmed with the fleece of my sheepe*, ver. 20.

Now there was in *Ioppa* a certaine woman, a Disciple called *Tabitha*, which by interpretation is called *Dorcas*; this woman was full of *good workes and almes-deeds* which she did, Act. 9. 36. *Tabitha.*

There was a certaine man in *Cesaria* called *Cornelius*, of the band, called the Italian band, Act. 10. 1. *Cornelius.*

A deuout man, and one that feared God with all his house, which *gaue much almes* to the people, ver. 2.

There came a certaine *Samaritane* also that way, and when he saw him, *hee had compassion* on him, Luke 10. 33. *The good Samaritan.*

And went to him, and *bound vp his wounds*, powring in Oyle and Wine, &c. ver. 34.

He said, Hee was his Neighbour that *shewed mercy* on him; then

then said *Iesus* to him, Goe thou, *and doe* likewise, ver. 37.

Philippians.

Now I haue all: I abound, I am full, hauing receiued from *Epaphroditus* the things that were sent from you, an *ointment* of a sweet smelling sacrifice acceptable *and pleasing* to *God*, Phil. 4. 18.

Onesiphorus

The Lord giue mercy to *Onesiphorus* his house, for hee oft *refreshed me*, and was not ashamed of my chaines, 2 Tim. 1. 16.

Philemons.

We haue great ioy and consolation in thy loue, because the *bowels of the Saints are refreshed* by thee, brother, Phil. 7.

Workes of mercy, a certaine note of pure Religion.

Pure Religion, and vndefiled before *God*, euen the Father, is this; to *to visit the fatherlesse* and *widdowes* in their aduersities, and to keepe himselfe vnspotted of the world, Iam. 1. 27.

In assurance of saluation, and meanes of obtaining mercy at Gods hand.

There shall be *iudgement merciles* to him that *sheweth no mercy*; and *mercy* reioyceth against iustice, Iam. 2. 13.

Blessed are the *mercifull*, for they

they ſhall obtaine *mercy*, Mat 5. 7.

The *liberall ſoule* ſhall be *made fat*, and hee that *watereth* ſhall bee *watred* alſo himſelfe, Prou. 11. 25.

Giue, and it ſhall be *giuen* vnto you good meaſure, preſſed downe, and running ouer, Luke 6. 38.

Whoſoeuer ſhall *giue to drink* vnto one of theſe little ones, *a cup of cold water*, only in the name of a Diſciple, verily he ſhall not loſe his reward.

THE PRAYER FOR *Wednesday morning; composed*

of { 1. Petitions sutable to the worke of the day. 2. Motiues to workes of mercy, agreeable to the precedent exhortation.

O *Lord, what is man that thou art so mindfull of him, or the sonne of man, that thou so regardest him?* Thou madest so much of him, that thou madest all creatures for him; the Fowles of the Aire, Fish in the Sea, and Beasts of the Field to furnish his Table, and clothe his nakednesse, and serue his vse. The earth thou createdst to sustaine him, the water to wash and coole him, the aire to breath him, the fire to warme him, the Flowers to refresh him, the Herbes to cure him, the Fruits and

and Graines to nouriſh him, the Mines to inrich him, the precious Stones to adorne him; yea, the glorious Lamps of Heauen, The *Sunne* and *Moone*, to light him, the one in the Day, the other in the Night, and both to meaſure his time, to direct his husbandry, to recreate him in his trauells, to ripen his fruits and increaſe his ſtore. Nay, (which farre ſurpaſſeth the glorious beames of the *Sunne*, and his comfortable *light*) thou gaueſt him *a ſure light of prophecy before the day dawne, and the day-ſtarre aroſe in* the *Firmament* of the Church, and afterwards cauſedſt the *Sunne* of righteouſneſſe to ariſe vpon him, to *ſhine* in his heart in this life by grace, and in Heauen by glory for euermore. Shall I not reioyce in this *light*? Shall I not open all the Caſements of my ſoule to let it in? Shall I not account their *feet beautifull*, and the ground happy

on which they tread, who *bring* me *tidings* of this wonderfull *Light?* Shall I not loue thee aboue all things, who haſt preferred mee aboue all things? Shall I not ſerue thee with all the faculties of my body and ſoule, who makeſt all thy Creatures ſerue me? What pretext can I haue for my ingratitude and diſobedience to thee, ſo gracious a Lord and Maſter? I cannot pleade ignorance of thy Deity, for *the Heauens declare thy glory, and the Firmament ſheweth thy handy-worke.* I cannot pretend ignorance of thy Law, for *thou haſt put thy Word into my mouth, and written thy Law in my heart.* I cannot alledge that I neuer heard of, or ſaw the *Light* of thy Goſpell, for the *light came into the world, and ſhined in the darkeneſſe, and the darkeneſſe comprehended it not.* Neuer had any Nation a more *bright Sun-ſhine* of the Goſpell then ours. *But we*

loue

loue darkeneſſe more then light, becauſe our deeds are euill. And becauſe we *loue darkeneſſe more then light*, thou mighteſt moſt iuſtly haue already *caſt vs into outward darkeneſſe.* But *there is mercy with thee, that thou mayeſt be feared; there is Balme in* Gilead *to cure our deadly wounds*; there is *Vnction* in *Chriſt*; there is *ſaluation* in *Ieſus*; there is *redemption* in his *bloud*; there is *ſatisfaction* in his *death*; there is *merit* in his *perfect obedience*; there is *hope* in his *reſurrection and aſcenſion*; and euerlaſting *comfort* in his *ſitting at the right hand of his Father, to make interceſſion for vs.* O Eternall Aduocate, *pleade my cauſe.* Thou, who out of thy pierced ſide *openedſt* to all the *inhabitants of the earth a Fountaine for ſinne* and vncleanneſſe, *waſh mee from my wickedneſſe, and cleanſe me from my ſinne: grant me thy peace* which thou *promiſeſt* thy choſen, that *my heart bee not troubled. Make*

an atonement for mee, and bring me into fauour, with *thy Father, and my Father, thy God, and my God.* And becauſe all my hope is in thy *mercy*, Lord let me imitate that vertue in thee which I implore. Let mee patterne that grace in my life, which ſaueth my life. Let mee *from my heart forgiue my brethren their treſpaſſes*, compaſſionate their infirmities, *relieue their neceſſities*, eaſe their croſſes, and *beare their burthens.* Let the *hungry* haue neuer a iuſt action againſt meat thy Barre, for not giuing them meate, nor the *thirſty* for *not giuing them drinke*; nor the *naked, for not clothing them*; nor the *ſicke and impriſoned, for not viſiting them*; nor the *fatherleſſe and widowes* for not protecting & defending them. Let me, who need abundant *mercy*, ſhew abundant *mercy.* Let me *mete ſuch meaſure to my brethren* as I expect from thee. As a good childe, let mee

follow

follow the example of my heauenly Father, who (as on this day) cauſed the *Sunne* to *riſe vpon the Iuſt and the vniuſt*. So let the *light* of my knowledge, and *heat* of my loue be extended to all, but eſpecially *to thoſe of the houſhold of faith*. And as the *Sun ſhineth* vpon my body, ſo make thy countenance *ſhine* vpon my ſoule. As the *Sunne draweth* vp exhalations from the earth, ſo *raiſe* thou my thoughts and deſires from earthly comforts to heauenly obiects. As the *Sunne melteth* Snow and Ice: ſo *melt* thou my heart *frozen in the dregs of ſinne*. As the *Sunne diſpelleth* all miſts of darkeneſſe, and cleereth the Aire from all Fogs and noyſome Vapours: ſo let thy Spirit *diſpell all errors of my vnderſtanding, and cleere my will* from all fogs and fumes of noyſome luſts. Giue mee grace to keepe a regular, conſtant, and vnwearied courſe vpon earth, as

the *Sunne* doth in Heauen; and to grow *in* grace, and increaſe in heauenly wiſdome, as the *Sunne* aſcendeth higher, and ſhineth ſtill brighter till it bee high Noone. Laſtly, the *Sunne reioyceth as a Gyant to runne his courſe*: So grant that I may cheerefully *runne* and finiſh my *race*, and after I haue *finiſhed it, receiue the reward of the Righteous, who ſhall ſhine as the Sun in the Kingdome of the Father for euermore.* Amen.

The cloſe out of Scripture.

Grant, Lord, that I may bee filled with the knowledge of thy Will in all wiſdome and ſpirituall vnderſtanding, Col. 1. 9.

That I may walke worthy of thee, & pleaſe thee in all things, being fruitfull in all good workes, and increaſing in the knowledge of thee, ver. 10.

Strengthened with all might through thy glorious power vn-

to all patience, and long ſuffering, with ioyfulneſſe, ver. 11.

The Deuotion for *Wedneſdayes* Euening.

THE HYMNE.

O *Giue thankes vnto the* Lord, *for he is gracious, and his* mercy *endureth for euer*, Pſal. 136. 1.

Which onely doth wonders; for his mercy *indureth for euer*, ver. 4.

Which by his excellent wiſedome made the Heauens; *for his* mercy *endureth for euer*, ver. 5.

Which made great lights, *for his* mercy *endureth for euer*, ver. 7.

The Sunne *to rule the* day; *for his* mercy *endureth for euer*, ver. 8.

The Moone and the Stars *to gouerne the* night; *for his* mercy *endureth for euer*, ver. 9.

He telleth the number of the Starres, *and calleth them by their names*, Psal. 147. 4.

He appointed the Moone *for certaine seasons; and the* Sun *knoweth his going downe*, Psal. 104. 19.

Thou makest darkneſſe *that it may be* night, *wherein all the beasts of the Forrest doe moue*, ver. 20.

The Sunne ariseth, *and they get them away together; and lay them downe in their dens*, ver. 22.

Man goeth forth vnto his worke and to his labour vntill the Euening, ver. 23.

O Lord, our Gouernour, how excellent is thy Name in all the world, Psal. 8. 9.

The

The Admonition for Wednesday Euening, *being an Exhortation to* purity in heart, *answerable to the sixth Beatitude.*

THE ANALYSIS.

Purity, especially in heart, is to bee prayed for, and sought after in regard of God his

1. Speciall command for it.
2. Particular taking notice of it.
3. High esteeme and approbation thereof.
4. Gracious promises to it, of
   1. Life.
   2. Fauor of Kings
   3. Sight of himselfe.
   4. His fauour and bounty.
   5. Profit by the Word.
   6. Abode in Heauen.

THE

THE TEXTS.

1. *Precepts for it.*

NOw therefore ſerue the *Lord*, and ſerue him in *ſinceritie of heart*, and in truth, Ioſ. 24.14.

Prepare your *hearts* vnto the Lord, and ſerue him *onely*, 1. Sam. 7.3.

They that are of a *froward heart* are an abomination to the Lord, but ſuch as are *vpright* in the way are his delight, Prou. 11.20.

My ſonne giue mee thy *heart*, and let thine eyes obſerue my wayes, Pro. 23.26.

Cleanſe your hands yee ſinners, and purge your *hearts* yee double-minded, Iam. 4.8.

2. *God takes notice of it.*

Serue *God* with a perfect *heart*, and with a willing minde; for the Lord *ſearcheth* all *hearts*, and vnderſtandeth all imaginations of the thoughts, 1. Chron. 28.9.

O Ieruſalem waſh thine *heart*, Ier. 4.4.

God ſeeth not as man ſeeth; for man looketh on the outward appearance; but *God iudgeth the heart*, 1.Sam.16.7.

Thou knoweſt the *hearts* of all men, Acts 1.

He will lighten things hid in darkneſſe, and make the counſels of thy heart manifeſt, 1.Cor. 4.5.

Thou loueſt *truth in the inward parts*, Pſal. 51.6.

Wee ſpeake not as pleaſing men but as pleaſing *God* who *tryeth the hearts*, 2.Theſ.2.4.

Let it bee the hidden man of the *heart* in that which is not corruptible, the ornament of a meeke and quiet ſpirit; which is in the ſight of *God of great price*, 1.Pet.3.4. *3. God highly eſteemes it.*

Keepe the *heart* with all diligence; for out of it are the iſſues of life, *Prou.* 4.23. *4. Promiſes of 1. Life.*

Hee that loueth pureneſſe in *heart*,

2. Fauour of Kings.
3. Sight of God.
4. Gods fauours.
5. Profiting by the Word.
6. Abode in heauen.

heart, the *King* shall be his *friend*, Prou. 22. 11.

Blessed are the *pure in heart*, for they shall see *God*, Math. 5. 8.

Truely God is *good vnto Israel*, euen to him that is of a *cleane heart*, Psal. 73. 1.

That which fell on good ground, are they which with an *honest and good heart* heare the Word, and keepe it, and bring forth fruits with patience, Luke 18. 15.

Who shall ascend into the Hill of the Lord; or who shall stand in his Holy place? Psal. 24. 3.

He that hath cleane *hands*, and a *pure heart*, verse 4.

Hee that walketh vprightly, and speaketh *vprightly*, &c. Isai. 33. 15.

He shall *dwell on high*, &c.

The

The Prayer for Wednesday-Euening.

Composed of
1 Petitions ſutable to the ſufferings of Chriſt on this day.
2 Motiues to perſwade purity in heart, and ſincerity, agreeable to the precedent exhortation.

MOſt holy, bleſſed, and glorious *God*, who *dwelleſt in light which none may approach*, I miſerable and ſinfull creature, by nature a child of the *night*, and of *darkneſſe*; nay, very *darkneſſe* it ſelfe, am aſhamed and confounded to *lift vp mine eyes to heauen*, or looke towards *the place where thine honour dwelleth*. For, *I haue ſinned againſt heauen and againſt thee*, and deſerue to be *caſt out* for euer from the *ſight* of thy face, and *preſence* of thy glorious Maieſtie *into vtter darkneſſe* which

the

the diuel the Prince of *darkneſſe*, and his *Angels that are reſerued in chaines of darkneſſe, till the great and terrible Day of thy wrath.* For that heauenly *light* which thou haſt kindled in my heart (though I ſeeke to ſmother it neuer ſo much) *clearely* conuinceth my conſcience, that I preferre the *pleaſures of ſinne* which are the *workes of darkneſſe, before the glorious inheritance of thy Saints in light*, *hauing my* very *vnderſtanding*, the onely light which is in me, much *darkened through the ignorance that is in me, by reaſon of the hardneſſe of my heart.* And notwithſtanding thou haſt called mee *early and late*, and *ſtretched* thy hands *all the day long vnto mee*, yet I haue *walked ſtill in the vanitie of my minde*, and wearied my ſelfe in the wayes of wickedneſſe, and haue *not hearkened to thy voice whereby I might walke in thy lawes, which thou haſt appointed for me.* Or if for a ſhort time

time I haue reioyced in the *light* of the Gospel, yet soone after I haue *quenched thy Spirit*, and haue *giuen my selfe to wantonnesse, to worke filthinesse with greedinesse. Enter not into iudgement with thy seruant, O Lord, for in thy sight shall no man liuing be iustified.* Though thou shouldest drowne all my former sinnes in the bottomelesse *sea of thy mercy*; yet the sins of this day alone giue sufficient euidence against mee, to condemne mee. My vnsanctified desires, and impure thoughts, and *vaine imaginations*, and *idle words*, and *vnfruitfull workes* make mee *vnexcusable* before thee. I cannot answer for my abuse of the creatures, mis-spending my time which is most precious, & ouerslipping many occasions of doing good. How negligent haue I beene in the duties of my calling? How cold and dull in my exercises of Religion? How defectiue in the confession of my sinnes?

sinnes? How careleſſe in app'ying the ſoueraigne remedies of the Word? My very prayers which I make vnto thee for the ſupplying of all my wants, and *healing* of all my *infirmities*, are accompanied with ſo many wants and *infirmities*, that I haue neede to aske pardon for theſe my imperfect prayers. Lord giue mee a *ſenſe* of my ſtupidity and *ſenſeleſneſſe*, and a *fernent deſire* of more *fernency* and *zeale*, and true *remorſe and ſorrow* for want of *remorſe and ſorrow* for theſe my ſinnes. And becauſe that *I know not how to pray as I ought, let thy Spirit make interceſſion for me with ſighs and grones which cannot be expreſſed, and let the bloud of thy Sonne ſpeake better things for mee then the bloud of* Abel. *O let not the glorious light of Heauen goe downe vpon thy* diſpleaſure againſt me, but for thy deere Sonne, *Ieſus Chriſt* his ſake, who is the *propitiation for my ſinnes*, be reconci-

led

led vnto mee *while it is called to day, that I may finde reſt vnto my ſoule* this night, together with the comfortable refreſhing of my body by ſleepe. So ſhall I neuer ceaſe with a ioyfull heart, and a cheerefull voice, to praiſe thee for thine vnſpeakable loue in electing me to eternall life in Heauen, before thou hadſt laid the foundations of the earth: Thy goodneſſe in *creating mee after thine owne Image*; thy mercy in *redeeming* mee with the *blood of thine onely begotten Sonne*; thy *grace in calling mee to the knowledge of thy truth*; and thy *fatherly care* in ſafely protecting me, mercifully correcting, and liberally prouiding for me euer ſince the day thou *breathedſt into me the breath of life*. Giue me yet more, O Lord. *What wilt thou giue me?* Giue mee a thankefull heart for all theſe ineſtimable fauours of thine infinite loue, that I may continually bleſſe

thee

thee for thy continuall bleſſings, with the dew of thy grace deſcending vpon me, alwaies beginning the day with thy *mercy*, and ending it with thy *praiſe*. Bleſſed *Redeemer*, who wert this day *ſold for thirty pieces of Siluer*, redeeme me from the thraldome of ſinne, and neuer ſuffer mee with *Ahab, to ſell my ſelfe to worke wickedneſſe againſt thee*. Let the heinouſneſſe of *Iudas* his ſinne, and the horrour of his puniſhment deterre me from *betraying* thy truth for any worldly aduantage whatſoeuer. O *Bread of Life*, which *hungredſt* for my ſake; O *Source* of the Springs of *Libanon*, who *thirſtedſt* for my ſake; O *Ioy* of all mankinde, which *ſorrowedſt* for me; O *Truth* it ſelfe and fidelity, which waſt by falſe trechery *betrayed* for my ſake; O the true *Wedding garment* which waſt *ſtript* for mee; O the *Redemption* and *ranſome* of the world, who wert *ſold* for my

my ſake; O the *Life and Reſurrection of all that hope in thee*, who *dyedſt* for me; imprint thy loue ſo deepe into my *heart*, that neither *hunger*, nor *thirſt*, nor *ſorrow*, nor *nakednesſe*, nor trechery, nor thraldome, nor hope of reward, nor feare of perſecution, *nor life*, *nor death* may race it out. Was it not enough, O Lord, to *become man* for mee, but thou muſt become a *ſeruant*? Was it not enough as a ſeruant to bee ſcourged for me, but muſt thou alſo, like a bond-ſlaue, bee *ſold* for me, that am a bond-ſlaue of Satan, *ſold vnder ſinne*? Was it not too much to be *ſold*, but muſt thou bee ſold at ſo vile a price as *thirty pieces of ſiluer*? Was no means thought meane enough to abaſe thee? The cheaper thou wert ſold, the dearer I coſt thee; for thou gaueſt not onely thy liberty and life, but thy eſtimation alſo for mee. The lower thou

wert

wert *abaſed*, the higher thou haſt *exalted* mee. The leſſe was giuen for thee, the more I owe thee, who wert content to bee prized ſo low, and *made of no reputation* for me. O ſtrange ranſome! The *Redeemer* is *ſold*, that the *ſold bond-ſlaue* may be redeemed. O admirable iudgement! The righteous is *condemned*, that the vnrighteous may righteouſly bee acquitted. O wonderfull cure! The Phyſician is ſicke, and dyeth, that the Patient may liue. *Meeke Sauiour*, thou foreſaweſt that the *Diuell* would *enter into Iudas* before hee entered. Thou knoweſt that hee would *betray* thee, yet thou choſeſt him: that hee would *lift vp his foot againſt thee*, yet thou *ſhoddeſt him with the preparation of the Goſpell of peace*: that hee would *ſell thee*, yet thou truſtedſt him with thy Purſe: that the *poyſon of Aſpes was vnder his lip*, yet thou ſuffereadſt him to touch thy Lips in which

which *there was no guile*, and ſeale them with a kiſſe; and gently vnſealing them, thou ſaidſt no more to him but, *Friend, how cameſt thou hither? Doeſt thou betray the Sonne of man with a kiſſe?* Sweet Sauiour, how wilt thou entertaine thy friends, when thou thus intreatedſt thy trecherous ſeruant? Thou who wert ſo good to him, that was ſo bad, as worſe neuer was; how will thy grace and goodneſſe abound to them that *excell in vertue*. If thou ſufferedſt a Traitor to *kiſſe* thee, thou wilt neuer refuſe to cheere vp the drooping countenance of a penitent ſinner with a *kiſſe*. Thy Eſpouſe emboldneth me to beg that kindneſſe of thee which ſhe did. *Let him kiſſe me with the kiſſes of his lips. Kiſſe* thou me with a *kiſſe of loue*, but let me neuer *kiſſe thee* with the *kiſſe* of *Iudas*. Let mee neuer *draw neere to thee with my lips, and be farre from thee in my heart*,

heart, but first *draw my heart*, & then my body & soule vnto thee. Thou *requirest the heart, and searchest the heart, and tryest the heart*, and acceptest of no seruice or sacrifice without it; Lord, *giue me a cleane heart, and renue a right Spirit within me*, that I may giue thee such a *heart* as thou requirest. *Cleanse* the thoughts, and affections, and intentions of my heart from all impurity, impiety, iniquity, in-sincerity, fraud, and hypocrisie. Let all the thoughts of my *heart* bee pure, the desires holy, the intentions sincere, the affections vnfained, and let all my words and works be *hearty*. O let my *heart* be alwaies *fixed vpon thee*; possessed *with thee*; established *in thee*; true *vnto thee*; vpright *towards thee*; and sincere *for thee*; that in the great Day, *when the secrets of all hearts shall bee manifested*, my *heart* may not *condemne me*, but thou approue it, and accept it,

it, and fill it with ſuch ioyes as neuer *entred into the heart of man.* So be it. *Amen.*

The cloſe out of Scripture.

Thankes bee giuen to the Father, which hath made me meet to be partaker of the inheritance of the Saints in light, Col. 1. 12.

Who hath deliuered me from the power of darkeneſſe, and hath tranſlated mee into the Kingdome of his deare Sonne, ver. 13.

In whom I haue redemption through his blood, euen the forgiueneſſe of ſinnes, ver. 14.

Thurſday's Deuotion, being the fifth day from the Creation.

The Father worketh. Ioh. 5. 17.

The worke of Creation *on this day.*

SO afterward God ſaid, Let the waters *bring forth in abundance euery creeping thing that hath life: and let the Fowle flye vpon the earth in the open Firmament of the Heauen,* Gen. 1. 20.

Then God created the great Whales, and euery thing liuing and moueing, which the waters brought forth in abundance, according to their kinde, and euery feathered Fowle, according to his kinde; and God ſaw that it was good, ver. 21.

Then God bleſſed them, ſaying; Bring forth fruit & multiply, & fill the waters in the Seas, and let the Fowles multiply in the earth, v. 22.

So the Euening and the Morning were the fifth day.

And

And I worke, Ioh. 5. 17.

The worke of *Redemption* on this day.

THen came the Day of vnleuened bread, when the Passeuer must be sacrificed, Luke 22. 7.

And he sent Peter *and* Iohn, *saying; Goe and prepare vs the Passouer, that we may eat it*, ver. 8.

And they said, &c. v. 9. *Then he said vnto them, Behold, &c.* v. 10.

And say to the goood man of the house, The Master saith vnto thee, Where is the lodging where I shall eat my Passouer with my Disciples, ver. 11.

Then he shall shew you a great high Chamber, &c. ver. 12.

So they went, and found as hee had said vnto them, and made ready the Passouer, ver. 13.

And he tooke Bread, and when he had giuen thankes, hee brake it,

and gaue to them, saying; This is my Body which is giuen for you, doe this in remembrance of me, ver. 19.

Likewise also, after Supper hee tooke the Cup, saying; This Cup is the new Testament in my bloud, which is shed for you, ver. 20.

And he came out, and went (as he was wont) to the Mount of Olines, and his Disciples also followed him, ver. 39.

And when he came to the place, he said to them, Pray, lest ye enter into temptation, ver. 40.

And he gate himselfe from them about a stones cast, and kneeled downe, and prayed, ver. 41.

Saying, Father, if thou wilt, take away this Cup from me: neuertheless not my will, but thine be done, ver. 42.

And there appeared an Angell vnto him from Heauen, comforting him, ver. 43.

But being in an Agony, he prayed more earnestly: and his sweat

was

was like drops of blood, trickling downe the ground, ver. 44.

For thine instruction meditate { In the Morning, on the creation of Fish and Fowle. / In the Euening, on thy Saviours { Agony. / Last Passeouer. / Supper.

For thy comfort apply to thy selfe the Benefits { Corporall of the one. / Spirituall of the other.

For thy correction reproue thy { Abuse of the one. / Vnthankfulnesse for the other.

Quicken { Thy thankesgiuing by the Hymne. / Thine obedience by the admonition. / Thy zeale and patience by the prayer ensuing.

The Hymne for Thursday-morning.

O *Lord, how manifold are thy workes, in wisdome hast thou* made *them all; the earth is full of thy riches,* Psal. 104. 24.

So is the great and wide Sea, *wherein are things* creeping innumerable, *both* small and great beasts, ver. 25.

There goe the Ships, and there is that Leuiathan, *whom thou hast made to take his pastime therein,* ver. 26.

These wait all vpon thee, that thou mayest giue them their meate in due season, ver. 27.

That thou giuest, they gather, thou openest thy hand, and they are filled with good, ver. 28.

Thou hidest thy face and they

they are troubled; thou takeſt away their breath and they dye, and returne againe to their duſt, ver. 29.

They that goe downe to the Sea in ſhips, that doe their buſineſſe in great waters, Pſal. 107. 23.

Theſe ſee the workes of the Lord, and his wonders in the deepe, ver. 24.

For hee commandeth, and raiſeth vp the ſtormy wind, *which lifteth vp the* waues *thereof.* ver. 25.

They mount *vp to the Heauens, they goe* downe *againe to the* depth; *their heart is melted becauſe of trouble*, ver. 26.

They reele to and fro, *and* ſtagger *like, a drunken man, and are euen at their wits end*, ver. 27.

Then cry they to the Lord

in trouble, and hee bringeth them out of their distresse, v. 28.

He maketh the stormes *to cease, so that the* waues *thereof are still*, ver. 29.

Then are they glad because they are quiet; *so hee bringeth them to their desired Hauen*, ver. 30.

Praise the Lord vpon earth ye Dragons and all deepes, Psal. 148. 7.

Beasts *& all* Cattel; *wormes, and* fethered Fowles, ver. 10.

He sendeth the Springs *into the Vallies, which* run *between the mountaines*, Psal. 104. 10.

By these Springs *shall the* Fowles of the Heauen *dwell, and sing among the branches*, ver. 12.

Let euery thing that hath breath praise the Lord; Praise ye the Lord, Psal. 150. 6.

The

The Admonition for Thursday Morning being an Exhortation to peace-making or the seauenth Beatitude.

THE ANALYSIS.

The deuout soule must labour to make peace, and haue peace with all, as far as it is possible in

1 Obedience { To the LAVVE. / To the GOSPEL.

2 Conformitie to { 1 God the { Father. / Sonne. / H. Ghost. / 2 The Saints.

3 In hope & expectation of blessings. { 1 Temporall as { 1 Good daies. / 2 A good name or honor

2 Spirituall as { 1 The glad tydings of the Gospell. / 2 Wisedome. / 3 Righteousnesse. / 4 The guidance of Gods Spirit. / 5 The vnitie of the Spirit, or communion of saints. / 6 The Beatifical vision, or sight of God in Heauen.

THE TEXTS.

Precepts.

SEeke *peace* and *ensue* it, Psal. 34. 14.

Execute the iudgement of truth and *peace* in your gates, Zach. 8. 16.

Let none of you imagine euill in your hearts against your Neighbour, ver. 17.

Haue Salt, and *haue peace* one with another, Mar. 9. 50.

Into what house soeuer yee enter, first say; *Peace* bee to this house, Luke 10. 5.

If it bee possible, haue *peace* with all men, Rom. 12. 18.

Let vs therefore follow after the things that make for *peace*, and things wherewith wee may edifie one another, Rom. 14. 19.

God hath called vs to *peace*, 1 Cor. 7. 15.

Be of one minde; liue in *peace*, 2 Cor. 13. 12.

Let the *peace of God* rule in your

your hearts, to the which all yee are called in one body, Col. 3. 15

Follow righteousnesse, faith, charity, *peace*, with them that call on the Lord out of a pure heart, 2 Tim. 2. 22.

Follow *peace* with all men, &c. Heb. 12. 14.

God the Father, God of peace.

God is not the *God* of confusion, but of *peace*, 1 Cor. 14. 33.

The *God of peace* shall be with you, Phil. 4. 19.

The Sonne, Prince of peace.

To vs a *Sonne* is giuen, and the gouernment shall bee vpon his shoulders, and his Name shall be called, Wonderfull, Counseller, The Mighty God, The Euerlasting Father, The *Prince of peace*, Isa. 9. 6.

Melchi-sedec, first being by interpretation, King of Righteousnesse; and after that, also, King of *Salem*, which is King of *peace*, Heb. 7. 2.

That he might be like to the *Sonne* of God, who abideth our Priest continually, ver. 3.

The

The holy Ghost, the Spirit of peace.

The fruit of the Spirit is loue, ioy, *peace*, &c. Gal. 5. 22.

Examples.

Abraham said, Let there bee no strife betweene me and thee, and my Herdsmen & thy Herdsmen, for we are brethren, Gen. 13. 8.

The Saints, children of peace.

I labour for *peace*, Psal. 120. 6.

Though I bee free from all men, yet haue I made my selfe seruant vnto all, that I might gaine the more, &c. 1 Cor. 9. 19.

Why *suffer* yee not rather wrong? 1 Cor. 6. 7.

Being reuiled, we blesse; being persecuted we *suffer* it. 1 Cor. 4. 12.

The fruits of peace are Prosperity.

Being defamed, wee *intreat*, ver. 13.

What man is he that desireth *life* and loueth *many dayes*, that he may see good, Psal. 34. 12.

Seeke *peace*, &c. ver. 14.

Honour.

Blessed are the *Peace-makers*, for they shall be called, The *children of the most High*, Mat. 5. 9.

Benediction

If the Sonne of *peace* be there, your

your *peace* ſhall *reſt vpon it*; if not, it ſhall turne to you againe, Luk. 10. 6.

Wiſdome.

The *Wiſdome* from aboue is firſt pure, then *peaceable*, Iam. 3. 17.

Righteouſneſſe.

The fruits of *righteouſneſſe* are ſowne in *peace* of them that make *peace*, Iam. 3. 18.

The Kingdome of *God* is not meat and drinke, but righteouſneſſe and *peace*, and ioy in the holy Ghoſt, Rom. 14. 17.

The ſpeciall preſence of God.

Liue in *peace*, and the God of loue and *peace ſhall bee with you*, 2 Cor. 13. 12.

Vnity.

Keepe the *vnity* of the Spirit in the bond of *peace*, Eph. 4. 3.

Beatificall viſion.

Follow *peace*, &c. without which no man ſhall *ſee God*, Heb. 12. 14.

THE

The Prayer for *Thurſday Morning*: *compoſed*

of { Petitions ſutable to the worke of the day. Motiues to peaceableneſſe agreeable to the precedent exhortation.

ONe depth calleth vpon another; the depth of my ignorance vpō the depth of thy Wiſdome; the depth of my wickedneſſe, vpon the depth of thy goodneſſe; the depth of my miſery, vpon the depth of thy mercy. O Lord, in the depth of thy Wiſdome finde meanes to helpe my ignorance; in the depth of thy goodneſſe, to ouercome my wickedneſſe; in the depth of thy mercy to relieue my miſery. Inlighten mine vnderſtanding, that I may know mine ignorance; rectifie my will, that I may deteſt my wickedneſſe; and molli-

mollifie my heart, that I may bewaile my miſery: and by faith incorporate me into thy Sonne, *Ieſus Chriſt*, that I may be partaker of his knowledge, righteouſneſſe, and happineſſe. As he made my ignorance his ignorance, and my ſinne his ſinne, and my miſery his miſery, by taking vpon him my guilt, and ſatisfying for my puniſhment: ſo make thou (I beſeech thee) his Wiſdome my inſtruction, his Righteouſnes my ſanctification, and his Glory my happineſſe. Conſider mee, I beſeech thee, not as I am in my ſelfe, defiled; but as I am in him, waſhed; not as I am in my ſelfe naked, but as I am in him, clothed; not as I am in my ſelfe wounded, but as I am in him, healed; not as in my ſelfe, a childe of wrath, but as in him, reconciled and at peace with thee. And hauing my *peace* made with thee by *his chaſtiſement*, grant that I may *haue peace*,

as

as farre as it is possible, *with all men*; especially, with all the *children of peace*. Let mee euer remember and consider, that thou, my Father, art the *God of peace*; and thy Sonne, my Sauiour, the *Prince of peace*; and his Law, the *Gospell of peace*; and his Seruants, the *Children of peace*; whose duty is the study of *peace*, and the marke they principally aime at, as the end of their faith, the *peace of God which passeth all vnderstanding*. O let mee striue and contend against strife and contention, as a thing most hatefull to thee, hurtfull to my neighbour, and most of all preiudiciall to my selfe, by endangering my person and state, disturbing the quietnesse of my minde, hindring me in the prosecution of my businesse, and (which is worst of all) making me indisposed, and altogether vnfit for the performance of diuine duties. Teach me of what spirit I am or should

be, euen of that which *descended* vpon thy Sonne *in the likenesse of a Done* without Gall: By this Spirit *mortifie* in me the *lusts and affections* of the flesh, as enuy, wrath, reuenge, and the like. By the *still voice, in which thou* spakest to *Elias*, let mee learne that thou art not in the *fire* of my rage, nor in the *storme* of my passion, but in the *soft* gale of grace. Lord, who on this day *replenishedst the Sea and Riuers with fish*, and Aire with Fowles in shapes admirably various, and in number almost infinite; stir me vp by the consideration thereof, to admire thy power & wisdome in thus storing, and (as it were) peopling this vaste and fearefull seeming solitude; and much more to magnifie thy goodnesse in thus richly and daintily furnishing the tables of men. Blessed Lord, who this day *madest the waters fruitfull*, let thy *Spirit moue vpon the waters* of my teares,

teares, that they may abound in the fruits of repentance, and bee blessed in the encrease of spirituall consolations. Lord, who this day *commandest the Fowles to flye through the aire*, lift vp my soule from the earth with the *wings of* faith and hope, that she may *flye* vp towards Heauen. Make mee *light* and cheerefull after my heauy sorrowes and grieuous afflictions, that though I haue beene as blacke and sad in my heart and countenance, as if *I had layen among the pots, yet I may be*, by the grace of thy Spirit, which descended in the likenesse of a Doue, *like that Doue, whose wings are siluer, and her feathers like gold.* So be it. *Amen.*

The close out of Scripture.

God grant that my loue may abound yet more and more in knowledge and in all iudgement, Phil. 1. 9.

That I may discerne things

that

that differ one from another, that I may be pure, and without offence, vntill the day of Christ, ver. 10.

Filled with the fruits of righteousnesse, which are by Iesus Christ, vnto the glory and praise of God, ver. 11.

The Deuotion for Thursday Euening.

THE HYMNE.

Wherein the deuout soule expresseth her { *desire of* / *prayer for* } { *peace* } { *Publike.* / *Priuate.* }

THE TEXTS.

BEhold how good and pleasant a thing it is, brethren to dwel together in *vnity*, Ps. 133. 1,

It is like the precious Ointment vpon the head, that ranne downe vpon the Beard, euen *Aarons* Beard, and went downe

to

to the skirts of his clothing, v. 2.

As the dew of *Hermon*, and as the dew that descended vpon the Mountaine of *Sion*; for there the Lord promiseth his blessings, and life for euermore, ver. 3.

Woe is me, that I am constrained to dwell with *Meseck*, and to haue my habitation in the tents of Kedar, Psal. 120. 4.

My soule hath long dwelt among them that be enemies vnto *peace*, ver. 5.

I labour for *peace*; but when I speake to them therof they make themselues ready to battaile, v. 6.

Pray for the *peace* of Ierusalem; they shall prosper that loue thee, Psal. 122 6.

Peace be within thy walls, and prosperity within thy Palaces, ver. 7.

For my brethren and companions sake, I will now say, *Peace* be within thee, ver. 8.

Because of the house of the Lord my God, I will seeke thy good, ver. 9.

The

The Admonition for Thursday Euening, being an Exhortation to Patience, the eighth BEATITVDE.

THE ANALYSIS.

All true Christians must valiantly and cheerfully endure troubles for the Gospell in respect of

1 *God* his { Will. Power. Ordinance.

2 *Christ* his { Loue. Example. Sympathy with vs.

3 The Saints { Practice. Encouragement.

4 The enemies { Conuersion or Conuiction.

5 Our selues who thereby receiue

1 Tryall.
2 Ioy.
3 Assurance of *God*'s loue.
4 Quiet fruit of Righteousnes.
5 Holinesse and perfection.
6 Life.
7 Protection.
8 Honor before *God*.
9 Inestimable rewards: { 1 In this life. 2 In the life to come.

THE

THE TEXTS.

IN the world ye *shall haue* afflictions, Iob 6. 33.

I was *dumbe*, and opened not my mouth, because thou, *Lord, hadst done it*, Psal. 39. 9.

God his Will.

Let them that suffer according to the Will of *God*, commit their soules to him in well doing, as their faithfull Creator, 1 Pet. 4. vlt.

Who hath euer *resisted his Will?* Rom. 9. 19.

Power.

He is *able to subdue* all things to himselfe, Phil. 3. 21.

Ordinance.

We must through many afflictions enter into the Kingdome of *God*, Act. 14. 22.

All that liue godly in *Christ Iesus*, shall suffer persecutions, 2 Tim. 3. 12.

Thou therefore *endure* hardnesse, as a good Souldier of *Iesus Christ*. 1 Tim. 2. 3.

You *shall be hated* of all men for my

my Names ſake, Luke 21. 17.

Christ his loue.

The *loue of Chriſt* conſtraineth vs, becauſe wee thus iudge, that if One dyed for all, then all were dead, 2 Cor. 5. 14.

Who ſhall ſeparate vs from the *loue of Chriſt*? Shall tribulation, or anguiſh, or diſtreſſe, or perſecution, or famine, or ſword? Rom. 8. 35.

Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the *loue of God*, which is in *Chriſt Ieſus*, our Lord, Rom. 8. 39.

Example.

Be not therefore aſhamed of the teſtimony of our *Lord Ieſus*, nor of mee his priſoner, but bee *partakers* of the afflictions of the Goſpell, 2 Tim. 1. 8.

As the *ſufferings of Chriſt* abound in vs, ſo our conſolation abounds through *Chriſt*, 1 Cor. 1. 5.

Chriſt alſo *ſuffered* for vs, leauing vs an *example*, that wee ſhould follow his ſteps, 1 Pet. 2. 21. Whom

Whom he fore-knew, he predestinated to be *conformed to the Image* of his Sonne, Rom. 8. 29.

Sympathy.

I was hungry, and ye gaue me no meate; *I was* thirsty, and yee gaue me no drinke, &c. Mat. 25. 43.

In as much as ye did it not to one of the least of these, ye did it not *vnto me*, ver. 45.

He that despiseth you, *despiseth me*, Luke 10. 16.

The Saints continuall practise.

Saul, Saul, Why persecutest thou me? Act. 9. 4.

Ioseph.

Ioseph said, Feare not: for am not I vnder God? Gen. 50 19.

Iob.

Naked came I out of my Mothers wombe, and naked shall I returne thither againe; the Lord gaue, and the Lord hath taken away, and *blessed be the Name of the Lord*, Iob. 1. 21.

Shall wee receiue good at the hands of the Lord, and *shall wee not receiue euill?* In all this did not *Iob* sinne with his lips, Iob 2. 10.

But

But I was as a man that *heareth not*, and in whose mouth are *no reproofes*, Psal. 38. 14. — *Daniel.*

For thy sake are we *killed all the day long*, &c. Psal. 44. 22.

It is good for a man that hee *beare the yoke* in his youth. Ier. 3. 27. — *Ieremiah.*

He sitteth alone and keepeth silence, because *hee hath borne it* vpon him. ver. 28.

He putteth his mouth to the *dust* if so bee there may be hope, ver. 29.

Hee *giueth his cheeke* to him that smiteth him; he is filled full with reproach.

Others *were tortured*, and would not bee deliuered, that they might receiue a better resurrection, Heb. 11. 35. — *The Apostls and Saints of the Primitiue Church.*

And others haue *beene tryed* by *mockings* and *scourgings*, yea moreouer, by *bands* and *imprisonment*, ver. 36.

They were *stoned*, they were *hewen in sunder*, they were *tempted*,

ted, &c. verse 37, 38.

And they departed from the presence of the Councell, reioycing that they were counted worthy to *suffer shame* for his Name, Act. 5.41.

Paul.

Then *Paul* answered, What meane you to weepe, and to breake mine heart, for I am *ready*, not onely to be *bound*, but to *dye* also at Ierusalem, for the Name of the *Lord Iesus*, Acts 21. 13.

The Thessalonians.

In *labours* more abundant, in *stripes* aboue measure, in *prison* more frequent, in *death* often, 2. Cor. 11 23, 24, 25, 26, 27, 28, 29, 30, verses.

Remembring without ceasing your worke of faith, and labour of loue, and *patience* of hope in our Lord *Iesus Christ*, 1. Thes. 1 3

God hath set forth vs the last Apostles, as it were approued to *death*; for wee are made a spectacle to the world, and to Angels, and to men, 1. Cor.

Cor. 4. 9.

Ye endured a great *fight of afflictions*, Heb. 10. 32.

Partly while ye were made a *gazing stocke*, both by *reproches and afflictions*, and partly while ye became companions of them that were so vsed, ver. 33.

The Hebrewes.

I know thy *workes*, and thy *labour*, and thy *patience*, Reue. 2. 2.

I know thy faith, and thy *patience*, and thy *workes*, ver. 19.

Thyatyra.

My *bonds* in Christ are manifest in that place, and all other places, Phil. 1. 13.

And many of the brethren in the Lord waxing confident by my bonds, are made more *bold* to speake the Word without feare, Phil. 1. 14.

Encouragements.

And they cast *Stephen* out of the City, and *stoned him*; and the Witnesses laid downe their clothes at the young mans feet, whose name was *Saul*, Act. 1. 58.

Conuersion of enemies.

And they stoned *Stephen*, calling vpon *God*, and saying,

Lord Ieſus receiue my Spirit, ver. 59.

And he kneeled downe, and cryed with a loud voice, Lord lay not this ſinne to their charge; and when hee had ſaid this, hee fell aſleepe, ver. 60.

Sauls conuerſion, Act. 9.

Conuiction. They ſhall lay their hands on you, and *perſecute* you, deliuering you vp to their Synagogues, and into *priſon*, being brought *before Kings and Rulers* for my Names ſake, Luk. 21. 12.

And this ſhall turn to you for a *teſtimony* againſt them, ver. 13.

And you ſhall be brought before *Gouernors and Kings* for my Names ſake, for a *teſtimony* againſt them, and againſt the Gentiles, Mat. 10. 18.

Triall. Others had *tryalls* of cruell *mockings and ſcourges*, yea moreouer of *bonds* and *impriſonment*, Heb. 11. 36.

The *trying* of your faith worketh patience, Iam. 1. 3.

Ye

Ye are in heauineſſe through manifold *tentations*, 1 Pet. 1. 6.

That the *triall* of your faith being much more precious then Gold (though it bee *tryed* with fire) might be found vnto praiſe, and honour, and glory at the appearing of *Ieſus Chriſt*, ver. 7.

Brethren account it exceeding great *ioy* when ye fall into diuers *tentations*, Iam. 1. 2. — *Ioy.*

I *reioyce* in my *ſufferings*, Col. 1. 24.

Your ſorrow ſhall bee turned into *ioy*, Io. 16. 20. — *Aſſurance of Gods loue.*

As many as I *loue* I *rebuke* and *chaſten*, Reu. 3. 19.

Whom the Lord *loueth* he *chaſteneth*; and hee *ſcourgeth* euery ſon that he *receiueth*, Heb. 12. 6.

No chaſtening, for the time ſeemeth to bee *ioyous* but *grieuous*. Neuertheleſſe, afterwards it yeeldeth the peaceable *fruit of righteouſneſſe* to them that are exerciſed thereby, ver. 11. — *Fruit of righteouſneſſe.*

He *chaſteneth* vs for our profit, — *Holineſſe.*

that we might be partakers of his *holineſſe*. ver. 10.

Perfection. Let patience haue her perfect *worke*, that ye may be *perfect and entire lacking nothing*, Iames. 1.4.

The promiſes. By *patience* ye ſhall *inherite the promiſes*, Heb. 6.12.

By your *patience poſſeſſe your ſoules*, Luke 21.19.

Life. Becauſe thou haſt kept the word of my *patience*, I will keepe thee from the *houre of tentation*, Reu. 3.10.

Honour in in heauen. Whoſoeuer confeſſeth me before men, I will *confeſſe him before* my Father which is in *heauen* Luke 12.8.

Rewards in this life. Verily I ſay vnto you, that no man that hath forſaken houſe, or lands for my ſake, but he ſhall receiue an *hundred fold*, and in the *world to come life euerlaſting*, Mark. 10. 29.

If ye ſuffer for righteouſneſſe ſake, bleſſed are ye: yea *feare not* their feare neither be troubled, 1. Pet. 3.14.

But

But ſanctifie the Lord in your hearts, ver. 5.

If we ſuffer with him, wee ſhall alſo *raigne with him*, Rom. 8. 17.

The *afflictions* of this preſent life are not worthy the *glory that ſhall be reuealed*, ver. 18.

Bleſſed are they that *ſuffer for* righteouſneſſe ſake, *for their is the Kingdome of heauen*, Mat. 5. 10.

THE PRAYER FOR *Thurſday euening conſiſting*,

of { Petitions ſutable to the workes of redemption on this day. Motiues to patience agreeable to the precedent exhortation.

GRacious *Lord and Saviour* who this day didſt *eate the Paſſeouer*, and went eating in thy *Supper*; *Suppe with me* in the *Eue-*

ning of this life, and grant that I may Dine with thee in thy day of eternitie. Gracious *Redeemer*, who this day gaueſt thy ſelfe to me in the *Sacrament*, firſt inſtituted by thee; and the day following gaueſt thy ſelfe for mee on the *Croſſe*; giue me a ſpeciall faith to receiue thee, and retaine thee, and applie continually thy feare to embolden me, thine *Agonie* to comfort me, thy *nakedneſſe* to *cloathe me*, thy *condemning* to *quit* me, thy *bloud* to *cleanſe* me, thy *wounds* to *heale* me, and thy *death* to quicken me. O let not the *worke of thy* hands bee plucked out of thy hands. Let not the purchaſe of thy bloud be morgaged to the diuell. Let not thy *teares* and *bloud* bee *ſhed* in vaine. Let not thy *ſighes* and *groanes* be breathed out to no purpoſe. Let not thine *agonie and ſweate*, let not thy *taking and binding*; let not thy *arraigning and condemning*; let not thy ſtripping

and *ſcourging*; let not thy *buffeting* and being *ſpit vpon*; let not thy *pricking and goaring*; let not thy *crucifying & dying* want their effects in me. What ſhould I not do or ſuffer for thee, who wert martired in all parts of thy body and faculties of thy ſoule for me: In thy *minde* by apprehenſion of thy *Fathers wrath*, in thy affections by feare and ſorrow euen *vnto death*; in thy inward parts by thine *agonie*: in thy outward by thy *torments*: in thy *head* by *thornes*: in thy *cheekes* by *buffets*: in thy *face* by *ſpettle*: in thy *eares* by *blaſphemies*: in thy *ſmell* by the ſtench of *Golgotha*: in thy *taſte* by *gall and vineger*: in thy *handes and feete* by *nailes*: in thy *bodie* by *ſtripes*: in thy *ſide* by the *launce*: and in thy *ioynts* by the *croſſe*. O Lord, who haſt *called me to the knowledge of thy truth*, and by thy Spirit imprinted thy *loue in my heart* by thoſe *nailes which faſtened thee* to the

Crosse. Let *nothing* euer *be able to separate me from thy loue*, not *tribulation, nor anguish, nor persecution, nor height, nor depth, nor things present, nor things to come, nor life, nor death*: for I know *that all things worke for the best to them that loue thee.* I cannot *suffer* the thousandth part of that for thee, which thou hast *suffered* for mee. I cannot *suffer* the least part of that which I deserue for my sins. I cannot *suffer* any thing which the Apostles and Prophets haue not *suffered* before me. I cannot suffer so much as may any way counter-ballance the massie *crowne of glory prepared for me*: for my *light and momentarie afflictions are no way worthy the glorie that shall be reuealed vpon me hereafter.* And for the present, what are *afflictions*, or *crosses*, or *persecutions, or mockes, or disgraces?* but the common *lot* of thy children, the discipline of thy schoole, the physicke for my soule,

ſoule, the *pledge of thy loue*, the *badge for my profeſſion*, the incentiues of my deuotion; the *triall of my faith*, the exerciſe of my *patience*, the teſtimonie of my *conſtancie*, the marke of my *conformitie* with thee. When I am thus *chaſtened I am iudged of thee that I be not condemned of the world. Shall tribulation* therefore, *or anguiſh, or hands, or impriſonment, or ſtripes, or baniſhment, ſeparate me from thy loue? Nay*, ſith I know they befall me by thy prouidence, and are mitigated by thy mercie, and directed by thy loue for my greater good; they ſhall rather vnite me faſter to thee. How ſhall I *denie* thee who art *the Lord that bought me*? How ſhould I *griene thy Spirit* which *comforteth* me in all my griefes? How ſhould I *ſet that* bloud *at nought* which was *the price of my redemption*? How ſhold I euer willingly *offend thee* who art my *peace, & haſt reconciled me*

to

to thy Father, and payed my *ranſome* with thy deareſt hearts bloud? How can I euer forget thee who remembreſt me at all times in all places; in my iournies by thy conduct; at home by thy ſafe-guard; in my prayers by thy aſſiſtance; in my afflictions by thy comforts, in my board by thy bountie; in my bed by thy protection; and in all my wayes by thy ſupport. To this thy gracious prouidence and *care* which *continually watcheth ouer* all thine Elect: I commend my *ſleepe and reſt* this night, beſeeching thee ſo to order it and me that whether I *ſleepe or wake*, whether I labour or reſt, whether I lye downe or riſe vp, all may be done vnder thy protection, in thy feare, to thy glorie. *So be it*, Amen.

The cloſe out of Scripture.

TO him that is able *to keepe me that I fall not, and to preſent me faultleſſe*, before the preſence

sence of his glory with ioy, Iud, 24.
That is, to God onely wise my Sauiour, be glorie, and maiestie, and dominion, and power. &c. ver. 24.

The Deuotion for *Friday*:

The Father worketh.

The work of creation on this day

MOreouer God *sayd, Let the earth* bring forth the liuing thing, *according to his kind*, cattell, *and that which* creepeth, *and the* beast of the earth, *according to his kind, and it was so*, Gen. 1. 24.

And God *made the* beast of the earth *according to his kind, and the* cattel *according to his kind, and* euery creeping thing *of the earth according to his kind: and* God *saw that it was good*, ver. 25.

Furthermore, God *sayd; Let vs* make man *in our owne Image according to our likenes, and let him* rule ouer the fish of the Sea, *and ouer the* Fowle *of the Heauen, and*

ouer

ouer the beasts, *and ouer all* the earth, *and ouer* euery thing that crcepeth, & moueth *on the earth*, ver. 26.

Thus God created *the* man *in his Image*: *In the Image of* God *created hee him; hee created them male and female*, ver. 27.

And God *blessed them, and* God *sayd to them*: Bring forth fruit, *and* multiply, *and fill the earth, and subdue it, and rule ouer the fish of the Sea, and ouer the fowle of the heauen, and ouer euery beast that moueth vpon the earth*, ver. 28.

And God *sayd, Behold, I haue giuen to you euery* herbe *bearing seede which is vpon all the earth, and* euery tree *wherein is the fruit of a tree bearing seed that shall be to you for meate*, ver. 29.

Likewise, to euery beast *of the earth, and to* euery fowle *of the heauen, and euery* thing that moueth *vpon the earth which hath life in it selfe, euery* greene *herbe shall be for meat; and it was so*, ver. 30.

And

And God *saw all that he had made, and loe it was very good. So the Euening & the Morning were the sixt day*, ver. 31.

AND I WORKE

The worke of Redemption on this day.

Matth. 27. *the whole Chap. as also* Luke 23. Mar. 15. Ioh. 19. *When he was* reuiled, *he* reuiled not againe; *when he* suffered, *hee* threatned not, *but committed himselfe to him that iudgeth righteously.*

Who his owne selfe bore our sinnes, *in* his owne body on the tree, *ver.* 24.

For thine instruction meditate
- *In the Morning, on the worke of thy* Creation.
- *In the Euening, on the work of thy* Redemption, *wrought on this day.*

For thy comfort apply to thy selfe the benefit of both.

For thy correction check thy selfe for thy
- *Defacing* Gods Image *stamped in thee at thy Creation.*
- Trampling vnder foote Christ's blood the price of thy Redemption.

Quicken
- Thy thankesgiuing by the Hymne.
- Thy sanctity and faith by the exhortation.
- Thy zeale and deuotion by the prayer ensuing.

The Hymne for Friday Morning, being the ſixt day from the CREATION.

O *Come let vs worſhip, and* fall downe, *and kneele before the Lord our* Maker, Pſal. 95. 6.

For he is the Lord our God, *and wee are the* people of his paſture, *and* the ſheepe of his hands, v. 7.

What is man, *Lord, that thou art ſo mindfull of him, or the* ſonne of man *that thou viſiteſt him?* Pſal. 8. 4.

Thou madeſt him *little lower then the angels to crown him with* glory and worſhip, v. 5.

Thou madeſt him to haue dominion ouer thy workes, *and thou haſt put* all things in ſubiection *vnder his feet*, v. 6.

All Sheep *and* Oxen; *yea, and the* beaſts of the field, v. 7.

The

The Fowles *of the aire and the* Fishes *of the Sea, and whatsoeuer walketh through the paths of the seas*, ver. 8.

O Lord our gouernor, how excellent, &c. v. 9.

The Admonition for Friday Morning, being an Exhortation to Holinesse of life and conuersation, the ninth BEATITVDE.

THE ANALYSIS.

We are in holy Scriptures inuited & perswaded to *Holinesse* by

1. Precepts in the { Lawe. Gospell.
2. The patterne of sanctitie in *God* the { Father. Sonne. Spirit.
3. The Titles and Attributes of the Church.
4. The state of Creation at the first.
5. The nature of our Vocation.
6. The end of our Redemption.
7. The effect of Sanctification.
8. The condition of Glorification.
9. The fruites of holinesse which are- { 1 Ioy. 2 Peace. 3 Prosperitie. 4 Dignitie. 5 Euerlasting happinesse.

THE

THE TEXTS.

For holineſſe.

BE *ye holy*, for I the Lord your *God am holy*, Reuel. 11.44.

Giue your members ſeruants vnto righteouſneſſe in *holineſſe*, Rom. 6. 19.

Follow peace with all men and holineſſe, Heb. 12. 14.

Put on the new man which after God is created in true *holineſſe*. Eph. 4. 24.

Be in behauiour as becometh *holineſſe*, Tit. 2. 3.

1. Precepts. 2. Paterens. ſo fit in God the Father.

As he that called you is *holy*, ſo be *ye holy* in all manner of conuerſation, 1. Pet. 1. 15.

The Sonne.

Thou wilt not ſuffer thy *holy one* to ſee corruption, Act. 2. 27.

But ye denied the *holy one*, and the iuſt, Acts 3. 14.

The Spirit.

Holy men ſpake as they were moued by the *holy* Ghoſt, 2. Pet. 1. 21.

Shee was found with child of the

the *holy* Ghoſt, Mat. 1.18.

He will baptiſe you with the *holy* Ghoſt and with fire, Mat. 3.11.

The Spirit of ſanctification, Rom. 1.4.

The Temple of God is *holy*; *which Temple* ye are, 1. Cor. 3. 17.

That he might preſent to himſelfe a *glorious Church*, not hauing ſpot or wrinkle, or any ſuch thing, but that it ſhould *be holy*, and without blemiſh, Eph. 5.27. *The church*

Created after the Image of *God in* righteouſneſſe and true *holineſſe*, Eph. 4.24. *Reaſons drawne from the Creation.*

God hath not *called vs* to vncleaneneſſe, but to *holineſſe*, 1. Theſſ. 4.7. *Our Vocation.*

Let your conuerſation be ſuch as becometh the Goſpel, Phil. 1.21.

Walke worthy of the *Lord*, Col. 1.10.

I beſeech you that ye walke *worthy* the *calling* wherevnto ye are *called*. He

Redemption.

He hath visited and *redeemed* his *people* &c.

Sanctification.

That we might serue him without feare in *holinesse* and righteousnesse all the dayes of our life, Luke 1.71.

Glorification.

Being freed from sinne and made seruants to God, ye haue your fruite in *holinesse*, and the end euerlasting life, Rom.6.21.

Fruites of holinesse

Holinesse without which no man shall *see the Lord*, Heb.12.4.

Ioy.

Reioyce in the Lord alwayes, and againe I say *reioyce*, Phil.4.4.

Reioyce in the Lord, ô ye righteous, and be *glad all* ye that are true of heart, Psal.31.12. Psal. 32.1.

Ye *reioyce* with *ioy* vnspeakeable and full of glorie, 1.Pet.1.8.

Peace.

The Kingdome of *God* is righteousnesse, and *peace*, and *ioy* in the *holy* Ghost. Rom.14.17.

Prosperitie.

Blessed is he that hath not walked in the wayes &c. Psal.1.2.

But his delight is in the law of *God*. &c. Psal.1.3.

His

His leafe ſhall *not wither*, and whatſoeuer he doth it *ſhall proſper*, Pſal. 1.4.

Dignitie.

Thoſe that *honor* me, I wil *honor*.

If thou call the Sabbath thy delight, the *holy* of the Lord, and ſhalt honour him.

I will cauſe thee to poſſeſſe the *high places* of the earth, Iſa. 56.23.24.

Bleſſed are all thoſe that are vndefiled in the way, & walk in the Law of the Lord, Pſal.119.1.

We looke for a *new heauen* & a *new earth*, in which dwelleth *righteouſneſſe*, 2. Pet. 3. 13.

Bleſſed and *holy* is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power; but they ſhall be Prieſts of *God*, and of Chriſt, and ſhall raigne with him, Reu. 20 6.

And I Iohn ſaw the holy Citie new Ieruſalem, comming downe from God out of heauen, prepared as a Bride adorned for her husband, Reu. 21.2.

He

Hee shewed mee that great Citie new Ierusalem, *verse* 10.

The way to the *Holyest* of all was not yet made manifest, *Heb.* 9. 8.

By his owne bloud he entred in once to the *holy* place hauing obtained eternall *Redemption for vs*, verse 12.

THE

The Prayer for *Friday* Morning, being the ſixt day from *the Creation.*

Compoſed of { Petitions ſutable to the worke of the day. Motiues to HOLINES agreeable to the precedent exhortation.

GLorious *Creator* and gracious *Sauiour* of mankind, *I lift vp mine eyes & hands* to thee, whoſe *hands* this day *made and faſhioned me. I lift vp my heart* vnto thee, whoſe *heart* was this day *piereed* for my tranſgreſſions. I lift vp my bodie and ſoule to thee, who this day waſt *lifted* vpon the *Croſſe* to offer an infinite *ſacrifice* for the expiation of the *ſinnes of the whole world.* Let *thy hands which faſhioned and formed me*, ſuſtaine and ſupport me: let thine *armes* which thou *ſtretchedſt* on the *Croſſe embrace*

me,

me and hold me fast to thee that nothing may *seuer* me frō thee, Almightie and most wise *Creator* who hast *made me of nothing*, suffer me not to make my selfe worse then nothing. Gracious *Redeemer*, who hast *saued that which was lost*, loose not that which thou hast saued. Though the malice of *Sathan* be great, yet thy goodnesse is greater. Though my sinnes be exceeding many, yet thy mercies exceede them, though my corruptions be strong, yet thy grace is stronger. Let it not be in my power or the power of any creature, either in heauen or in earth to marre thy best worke; to *deface thine Image* which first thou stampedst in me; and after I had slurried and almost raced it out, thou hast by grace *renewed* it, according to the first patterne, *in holinesse and righteousnesse*. When thou madest me *light*, I made my selfe *darkenesse*, but thou hast

turned

turned my *darkeneſſe* into light. When I was *freed*, I *enthralled* my ſelfe, but thou haſt *freed* me: when I was *ſtraight*, I *crooked* my will, but thou haſt *rectified it*: when I was *whole* I *maimed* my ſelfe, but thou haſt *healed* me: when I was *happie* I made my ſelfe *miſerable*, but thou haſt *reſtored me* to my former bliſſe. Nay I haue gained by my loſſes, and am raiſed higher by my fall, through thy infinite mercie, which hath not onely *ranſomed* me from death, but *purchaſed me* an *eternall inheritance*, and *crowne of life in* thine heauenly kingdome. Sith thou haſt *done* ſo *great things for me whereat I reioyce*; ſith thou haſt *prepared ſuch things* for me as *neither eye hath ſeene, nor eare hath heard, nor euer entred into the heart of man to conceiue, what manner of man ought I to be in all holy conuerſation?* How cleare ought thoſe eyes to be which ſhall *ſee God*? How

cleane thoſe eares, which ſhall heare *words that cannot be vttered?* How *pure* that *heart* which ſhall be *filled with* thoſe *ioyes* which *neuer entred into the heart of man?* Thou, ô *Father*, which haſt *created* me art the *holy one of Iſrael.* Thou, ô *Sonne*, who *redeemedſt* me art the *Holy one of God.* Thou, ô *Spirit*, which *ſanctifieſt* me art the *holy Ghoſt.* Thou, ô *Father*, haſt *created* me *according to thine Image in holineſſe and righteouſnes:* thou, ô *Sonne*, haſt *redeemed* me to *ſerue thee in holineſſe and righteouſneſſe all the dayes of my life:* thou, ô *Spirit*, haſt *freed me* from ſinne and made me *ſeruant to God* that *I might haue my fruite in holineſſe, and the end euerlaſting life.* Our *vocation* is a holy calling, our *ſocieties* a holy *communion*, our ſtile a *holy Prieſthood*, our aſſemblies *holy congregations*, our Coũtrie the *holy land of Promiſe*, our Citie the *holy Ieruſalem*, our Charter the *holy Scriptures*,

our

our immunities holy priuiledges, our ſeales, which confirme them, holy Sacraments. All our happineſſe here is holineſſe, and holineſſe hereafter ſhall bee our happineſſe. Lord make mee therefore to be ſo happy heere, as to be holy, and ſo holy here, that I may be hereafter happy, *Amen.*

The cloſe out of Scripture.

The God of Peace that brought againe from the dead our Lord Ieſus, the great Shepheard of the Sheepe, through the blood of the euerlaſting Couenant, Heb. 2.20.

Make mee perfect in all good workes to doe his will, working in mee that which is pleaſant in his ſight, through Ieſus Chriſt. VER. 21.

The Hymne for Friday Euening.

Wherein the deuout soule { *Prayseth God for her* { *Creation. Redemption.* } *Prayeth for* { *Preseruation. Glorification.* }

THE TEXTS.

THY *hands haue* made *me and* fashioned *me; ô giue me vnderstanding that I may learne thy Commandements*, Psal. 119.

Into thy hands I commend my Spirit, for thou hast redeemed *mee thou God of Truth.*

O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust.

Shew thou me the way that I should walke in, for I lift vp my soule vnto thee, Psal. 41. 8.

Teach

Teach mee to doe the thing that pleaseth thee, for thou art my God: *let thy louing Spirit leade me into the land of righteousnesse*, verse 10.

Set a watch ô Lord before my mouth; and keepe the doore of my lipps, Psal. 141.

O let not mine heart bee inclined to any wicked thing; let me not be occupied in vngodly workes with the men that work wickednesse, verse 4.

O Lord thou hast searched *me out and* knowne *mee; thou knowest my downe-sitting and mine vp-rising; thou vnderstandest my thoughts long before*, Psal. 139. 1, 2.

For loe, there is not a word in my tongue, but thou ô Lord knowest it altogether, verse 3.

Thou hast fashioned *mee* behinde and before, *and* layed

thine hand *vpon me.* verſe 4.

Such knowledge is too wonderfull and excellent for me, I cannot attaine vnto it. verſe 5.

I will giue thanks vnto thee, for I am fearefully and wonderfully made; *meruailous are thy workes, and that my ſoule knoweth right well.* verſe 13.

My bones are not hid *from thee, though I be* made ſecretly, *and* faſhioned beneath in the earth. verſe 14.

Thine eyes did ſee me when I was without forme: *for in thy booke were all things written which in continuance were* faſhioned, *when there was* none of them *before.* verſe 15.

O how deare are thy counſels to me, O God? O how great is the ſumme of them? verſe 16.

If

If I tell them, they are more in number then the ſands of the ſea: when I awake vp, I am preſent with thee. verſe. 17.

Lord guide me with thy counſell, and after that receiue me with glory.

Keepe *mee as the* Apple *of thine eye:* hide *mee vnder the* ſhadow *of thy wings.* Pſal. 17.8.

I will behold thy preſence in righteouſneſſe; and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it. ver. 16.

The Admonition for Friday Euening, being an Exhortation to Faith in CHRIST.

The principall inducements to stirre vs vp to faith in Christ, are the

- 1 Necessity of this vertue in respect of
  - 1 The Commandement of God in generall, to which faith is requisite.
  - 2 All other duties in Speciall,
    - Praying.
    - Hearing.
    - Communicating.
- 2 The excellencie of it, for it is
  - Pretious.
  - Holy.
  - The faith of the Elect.
- 3 The certainty of it, for it is grounded on God,
  - The Father his
    - VVord.
    - Oath.
  - The Sonne his
    - Promises.
    - Prayer.
  - The Spirit his
    - Earnest.
    - Seale.
- 4 Efficacie
  - 1 Extraordinary, as working miracles.
  - 2 Ordinary, as
    - Victorie ouer the
      - VVorld.
      - Diuell.
    - Iustification.
    - Saluation.

THE

THE TEXTS.

YE beleeue in *God*; *beleeue also in me*, Ioh. 14. 1. *Faith commanded.*

This is the worke of *God*, that ye beleeue on him whom he hath sent, Ioh. 6. 29.

Beleeue in the *Lord Iesus*, and thou shalt be saued and all thine house, Act. 16. 31.

This is his commandement, that *we should beleeue* in the name of his Sonne Iesus Christ, 1. Ioh. 3. 23.

Earnestly contend for the faith, Iud. 13.

Repent ye and *beleeue* the Gospel, Mar. 1. 15.

Follow righteousnesse, faith, charitie, peace, &c. 2. Tim. 2. 22.

Without *faith* it is impossible to please *God*, Heb. 11. 6. *As necessarie to all religious duties, as Prayer.*

Whatsoeuer is not of *faith*, is sinne, Rom. 14. 23.

How shall they call vpon him in whom they haue not *beleeued*? Rom. 10. 14.

He that prayeth, let him pray in *faith*, nothing doubting, Iam. 1.6.

All things whatsoeuer ye aske for in prayer, *beleiuing*, ye shall receiue, Mat. 21.21.

Hearing the word.

The word preached did not profit them, not being mixed with *faith* in them that heard it, Heb. 4.2.

Christ dwelleth in vs by *faith*, Eph. 3.17.

The Sacrament.

I am the *Bread* of life: whosoeuer *beleeueth* in me shall neuer thirst. Ioh. 6.35.

He that *eateth* my flesh and *drinketh* my bloud, *dwelleth* in me, and I in him, ver. 56.

He that *beleeueth* in me hath euerlasting life, ver. 47.

I am the *Bread* of life, ver. 48.

It is Pretious.

To them that haue receiued like *pretious faith* with vs, grace and peace be multiplied, 2. Pet. 1.2.

Holy.

But ye beloued, building your selues in your *most holy faith*,

pray

pray to the holy Ghoſt, Iud, 20.

Paul an Apoſtle of *Ieſus Chriſt* according to the *faith of Gods Elect*, Tit. 1. *Proper to the Elect.*

As many as were *ordained to ſaluation beleeued*, Act. 13.48.

This is my welbeloued Sonne, *heare him*, Mat. 3. vlt. *Grounded on God the Father his Word.*

So *God* loued the world that he gaue his onely begotten Son, that whoſoeuer *beleeueth* in him ſhould not periſh, Ioh. 3.15.

The Father hath committed all iudgement to the Sonne, that all men *ſhould honour the Sonne* as the *Father*, Ioh. 5.23.

There is *another* that beareth *witneſſe* of me, and I know that the witneſſe he witneſſeth of me is true, Ioh. 5.32.

The Father who hath ſent me, *himſelfe beareth witneſſe of me*, Ioh. 5.37.

The *Lord ſware*, and will not repent, thou art a Prieſt for euer after the order of Melchizedeck, Pſal. 110.4. *Oath.*

God

God willing more aboundantly to shew to the heires of promise the immutabilitie of his counsell, confirmed it *with an oath*, Heb. 6. 17.

That by two immutable things in which it was impossible for *God* to lye, we might haue a strong consolation who haue flied for refuge to lay hold vpon the hope set before vs, ver. 18.

The Sonne his promise.

Go into all the world, he that *beleeueth* and is baptized *shall be saued*; he that beleeueth not shall be damned, Mar. 16. 16.

Verily I say vnto you, if any man keepe my sayings, he shall *neuer see death*, Ioh. 8. 51.

I am the resurrection and the life; he that *beleeueth* in me, though he were dead, yet *shall he liue*, Ioh. 11. 25.

And whosoeuer liueth and *beleeueth* in me *shall neuer die*, v. 26.

For their sakes I *sanctifie my selfe*, that they also might be sanctified through the truth, Ioh. 17. 19.

Neither

Neither *pray I for* theſe *alone*, but for them alſo which ſhall *beleeue* in me through their word, ver. 20. *Pray.*

The *Spirit* it ſelfe *beareth witneſſe* to our *ſpirits* that we are the children of God, Rom. 8. 16. *The Spirits earneſt.*

He which ſtabliſheth vs with Chriſt, and hath annointed vs, 2. Cor. 1. 21.

Who hath alſo *ſealed vs*, and giuen the *earneſt of his Spirit* in our hearts, ver. 22.

He that wrought vs for the ſelfe-ſame thing is *God*, who alſo hath giuen vnto vs the earneſt of the Spirit.

After that ye beleeued ye were *ſealed* with that *holy Spirit* of promiſe, Eph. 1. 13. *Seale.*

Which is the *earneſt* of our inheritance vntill the redemption of the purchaſed poſſeſſion, vnto the praiſe of his glorie, ver. 14.

He that receiued his teſtimonie hath ſet to his *ſeale*, that *God* is true, Ioh. 3. 33.

He

He receiued the *ſeale* of righteouſneſſe, Rom.4.11.

Grieue not the holy Spirit of *God* whereby ye are *ſealed* to the day of redemption, Eph.4.30.

Faith worketh miracles.

If ye haue faith and doubt not, ye ſhall not onely do this which is done to the figge-tree, but alſo if ye ſay to this mountaine: *Be thou remoued, and be thou caſt into the ſea, it ſhall be done*, Mat. 21.21.

If I had all faith, ſo that *I could remoue mountaines*, &c.1.Cor. 13.2.

Theſe ſignes ſhall follow them that *beleeue* in my Name, they ſhall *caſt out diuels*; they ſhall *ſpeake with new tongues*, Mar. 16.17.

They ſhall take vp *ſerpents*; and if they drinke any *deadly thing it ſhall not hurt them*: they ſhall lay hands on the ſicke, and they ſhall *recouer*, ver.18.

Verily, verily I ſay vnto you, he that beleeueth on me, the workes

workes which I do *shall he do also*, and *greater workes* then these shall he do. Ioh. 14.12.

See Heb. 11 from the 14. verse to the 35.

Aboue all, take the shield of *faith* whereby ye shall be able to *quench all the fierie darts of the wicked*, Eph. 6.16. *Ouercommeth the deuill.*

Your aduersarie the *diuell* as a roaring Lyon walketh about seeking whom he may deuour, 1. Pet. 5.8.

Whom *resist, stedfast in the faith* ver. 9.

This is the victorie that *ouercommeth the world* euen our *faith*, 1. Ioh. 5.4. *The world.*

Who is he that *ouercometh the world?* He that *beleeueth* &c. ver. 5.

For ye are the *children of God* by *faith* in *Iesus Christ*, Gal. 3.26, *Maketh sonnes of God.*

God who knoweth the heart bore them witnesse, *giuing them the holy Ghost* as he did vnto vs, Acts, 15.8.

And

Purifieth the heart.

And put no difference betweene vs and them, *purifying their hearts by faith*, Acts, 15.9.

Whosoeuer *beleeueth in* me shall *not* be *ashamed*, Rom. 9.33.

Behold, I lay in Sion a chiefe corner stone, elect, and pretious; and he that *beleeueth* on him shall not *be confounded*, 1. Pet. 2.6. See Isa. 28.16. Psal. 118.22. Mat. 21.42. Acts, 4.12.

Keepeth from confusion.

Iustifieth.

Iesus seeing his *faith*, said, Son be of good cheere, thy *sinnes* be *forgiuen* thee, Mat. 9.2.

Daughter be of good comfort: thy *faith hath made thee whole*, ver. 21.

Behold, his soule which is lifted vp in him is not vpright; but the *iust shall liue by his faith*, Heb. 2.4.

And Abraham *beleeued* in the Lord, and it was counted to him for righteousnesse, Gen. 15.6.

And by him all that *beleeue* are *iustified* from all things, from which ye could not be iustified by

by the Law of Moſes Acts, 13.39.

The righteouſneſſe of *God* without the Law is manifeſted, being witneſſed by the Law and the Prophets, Rom. 3.21.

Euen the righteouſneſſe of *God* by *the faith of Ieſus Chriſt* to all that *beleeue*, ver. 22.

Whom *God* hath ſet foorth to be a propitiation through *faith*, in his bloud, ver. 25.

It is one *God* which *iuſtifieth* circumciſion by *faith*, and vncircumciſion through *faith*, ver. 30.

To him that worketh not, but *beleeueth*, on him that *iuſtifieth* the vngodly, his *faith is* counted for *righteouſneſſe*, Rom. 4.5.6 7.8. verſes.

Being *iuſtified by faith* we haue peace with *God*, Rom. 5.1.

With the heart man *beleeueth* to *righteouſneſſe*, Rom. 10.10.

Knowing that a man is not *iuſtified* by the workes of the law, but by *the faith of Ieſus Chriſt*,

Christ, that we might be *iustified by the faith of Christ*, and not by the workes of the law, Gal. 2.16.

Saueth. Who are *kept* by the power of *God through faith* vnto saluation, 1. Pet. 1.5

For by *grace* ye are *saued, through faith*, Eph, 2.8.

Receiuing the *end of our faith*, the saluation of our soules, 1. Pet. 1.9.

I haue finished my course; I haue *kept the faith*, 2. Tim. 4.7.

Crowneth with euerlasting blessings. From hence foorth is *laide vp for me a crowne of righteousnesse*, which the Lord, the righteous Iudge, shall giue me at that day, and not to me onely, but to all them that loue his comming, ver. 8.

Be faithfull vnto the death, and I will giue thee a *crowne of life*, Reuel. 2.10.

Blessed are all they that put their *trust in him*, Psal. 2. vlt.

Verily I say vnto you, whosoeuer heareth my word, and

beleeueth

beleeueth him that sent me, hath *euerlasting life*, & shall not come into condemnation, but is passed from death to life, Ioh. 5. 24.

THE PRAYER FOR *Friday Euening composed*,

of { Petitions sutable to the worke of the day. Motiues to *faith in Christ*, agreeable to the precedent exhortation.

MOst bountifull and mercifull *Lord God*, who this day *createdst* man and *redeemedst* him; *formedst* and *reformedst* him, *inspiredst* him with the *breath of life*, and expiredst and diedst for him, vpon the Crosse; shew thy selfe a *faithfull Creator* in preseruing thine owne workes, and a *faithfull Redeemer* in houlding thy deere purchase. O let not thy hate of sinne extinguish thy loue to thy creature. Let not any thing

thing that I haue *done* preiudice thee in the merit of that which thou haſt *ſuffered* for me. My ſins deſerued eternall wrath of thy Father, but thou haſt borne it. My wanton delights and impure pleaſures deſerued ſtripes and wounds, but thou haſt receiued them. My *hainous crimes* deſerued *death*, but thou haſt *ſuffered it* for me. This day my *firſt parent Adam* was made *a liuing ſoule*; and this day thou the ſecond *Adam* wert made *a quickning Spirit*. This day he *ſinned* in a *garden*, and this day thou *ſorrowedſt in the garden*. This day he *tooke the fruite* of the *forbidden tree*, and this day thou wert hung vpon the *accurſed tree*. This day he was caſt into a *dead ſleepe*, and his *ſide opened*, and his wife *Eue formed of his ribbe, was fleſh of his fleſh, and bone of his bone*: this day alſo thou wert caſt into a *deadly ſleepe*, and thy *ſide opened*, and thy Spouſe the Catholicke Church

brought

brought foorth, not *by water onely*, *but by water and bloud*, the *water* of regeneration, and *bloud* of expiation and ſanctification.

This day *Adam* brought the *curſe* vpon himſelfe and all his poſterity; this day thou prouidedſt an euerlaſting *bleſſing* for thy ſelfe and all thy members. That which he *loſt* thou haſt *regayned* with aduantage: that which he *did*, thou haſt *ſuffered* for: that which I *owed*, thou haſt *diſcharged* on the very day, by taking all his and our debts vpon thee, and laying downe an al-ſufficient price to ſatisfie for them. O giue me an *hand of faith* to receiue ſo much of this infinite ſum as may diſcharge my *debt*, and ſtrengthen this my hand, that I may hold it faſt, and tender it to thy Father, and receiue from him an abſolute and generall acquittance ſigned with thy *blood*, and *ſealed* with thy Croſſe, bearing date the very day of thy *conſummation*

mation of all things at thy death. *If thou had'ſt required a greater thing* we ſhould haue done it; for *what will not a man doe for his life? How much more when thou ſayeſt beleiue*, and *liue*; *caſt* your ſelues vpon me, and I will *ſaue* you from drowning in euerlaſting perdition: *receiue* the price of your ranſome, and bee *freed*. When thou holdeſt out the golden *Scepter* of thy grace, if wee will not take hold on it, wee deſerue *double damnation* for refuſing ſo *eaſy a meanes* of ſaluation. *Adam* beleiued *Eue*, and *Eue* the *Serpent*, to her and our ruine: why ſhould not I much rather beleiue thy Church thy Spouſe, and thy Spouſe thy *Word to ſaluation*? What ſhould with-hold my *faith* from *apprehending*, my *hope* from *expecting* the promiſes of thy Goſpell, *confirmed* by ſo many *miracles*, *teſtified* by the *Church* in all Ages, *ſigned* with the *blood* of ſo many Martyrs,

and

and *ſealed* to my ſoule and conſcience by the *holy Spirit*? Doth it ſhake and ſtagger my *faith* that thy workes recorded in holy Scriptures ſo farre tranſcend nature, and the myſteries of ſauing truth ſoare aboue humane reaſon? But this demonſtrateth rather faith to be *faith*, and thee, ô God to be true God. *Faith* is not *faith* if reaſon comprehend it. God cannot be *God* if nature limit him. Am I the more auerſe from embracing thy Goſpell, becauſe it croſſeth and checketh my naturall diſpoſitions and inclinations? But the cauſe is moſt euident: thy *Law is iuſt, holy, and pure*; but I am wicked, prophane, and impure. The phyſick is for the moſt part the better which the patient liketh worſt, becauſe it exaſperateth the paine for the time. Haue I the leſſe loue and liking to the *moſt holy faith*, becauſe it reſtraineth my carnall liberty and abridgeth mee, or altogether

together depriueth mee of worldly comforts and contentments. But am I not ſpirit as well as fleſh? Haue I not a *Law in my minde controlling the Law of my members*? Is it not much better to *ſowe vnto the Spirit that I may reape peace*, ioy, and life euerlaſting, then *ſowe to the fleſh, and of the fleſh reape nothing but corruption*? Thy Goſpell, ô gracious God, reſtraineth my carnall, but enlargeth my ſpirituall *liberty*: it denieth *mee* ſinfull, but it promiſeth me holy delights and pleaſures: it moderateth the deſire and vſe of temporarie comforts and ioyes, but aſſureth mee that my heart ſhall be filled with eternall. Am I ready to be beaten off from my holy profeſſion and *beliefe* by blowes, and ſtrokes, *perſecutions*, *laſſes*, *impriſonment*, *baniſhment*, ſcorne of the world and diſgrace? This ſhould makt mee hold it the faſter; for the Goſpell foretelleth that theſe

things

things should befall true *beleeuers*: and it is an honour to mee to beare the *badge of my profession* and to drinke with thee my Sauiour in thine owne Cup. It is my profession to be thy *Souldier*; and he is no *Souldier* that endureth not hardnesse. I can expect no crowne without a Conquest, no Conquest without a battaile, no battaile without blowes and wounds: and *what are these light and momentary afflictions to an eternall weight of glory?* Thus doth thy Word conquer my reason, and yet it will not yeeld. I resolue to beleeue: Lord strengthen my resolution. *I doe beleeue, Lord helpe mine vnbeliefe.* All things past haue so come to passe as the Oracles of thy truth fore-shewed they should, and how then can I doubt of things future reuealed in them? The deluge was foretold 120 yeeres before; and at the prefixed time it ouerranne the whole world. Thy

peoples bondage in Ægypt for 400 yeeres, and their after deliuery is no otherwise described by *Moses*, then it was in a dreame many Ages before deliuered to *Abraham*. Thou calledst *thy Shepheard Cyrus*, and thine annointed *Iosias* by name, to their functions long before either of them, or their forefathers, were conceiued. The 4 famous Monarchs pictured out in *Nebuchadnezzars Image*, succeeded in their order. The *Assyrian* represented by the *golden head*, the *Persian* by the *siluer armes and shoulders*; the *Grecian* by the *thighs of brasse*; and the *Romane by the leggs* of yron. And do we not see at this day, the *stumpe of that Image*, and the feete, *partly yron* in the Turkish, and partly of clay in the Germane Empire? Thy *Birth and Death, ô Saviour*, was fore-shadowed in Types, and fore-spoken of by Prophets, euer *since the world began*; and

ſince thy comming into the fleſh, and finiſhing all things at thy death in Ieruſalem: Not a ſyllable, or *one iot* of any of thy words haue *paſſed* without their accompliſhment. *Ieruſalem is deſtroyed*; the *Temple made euen with the ground*, and neuer could be built againe. The *Iewes* are *diſperſed* into all nations. The *Goſpell is preached* through the whole world: the *man of ſinne is euery* day more and more diſcouered; and why ſhould I not then *beliene* as certainly that the *heauens ſhall paſſe away ſhortly with heate, and the elements melt with fire, and thy ſigne bee ſeene in the clowdes; and thoſe that are in their graues be awaked with the ſound of the laſt Trumpe, and meete thee in the aire? I beliene, Lord helpe my vnbeliefe.* Is it not as eaſy for thee to raiſe mee out of aſhes, as at the firſt to reare me out of the duſt? to ſend backe my Spirit into my body, as at the firſt to breathe it

in? I see the seede in the ground, the plants in the garden, dye before they rise and spring vp. I see wormes, and flies, and diuerse other creatures that spend the winter season in a kinde of death, reuiue in the Spring. I see my selfe dead euery night, and aliue in the morning. Why then should I call in question this Article of my belieſe, of all most comfortable? Lord who this euening didst cast *Adam* into a *dead sleepe*, and thy selfe *fellest asleepe* on the bedde of thy *Crosse*, and *awakedst* him againe, and *raisedst* thy selfe out of thy sleepe of death; sanctifie my *rest and sleepe* this night vnto me, that I may by it not only be strengthened in my body, and reuiued from my bed of slumber to rise to my labour and trauell the next morning, but also more confirmed in my *faith* touching the *resurrection* of this my body out of the *bedde of the graue* at

the laſt day, *So bee it*, Amen.

The cloſe out of Scripture.

TO him that loued vs, and waſhed our ſinnes in his blood. and made vs Kings and Prieſts to God euen his Father, bee glory and dominion for euermore. Amen. *Reu.* 1.5,6.

Saturdayes Deuotion.

The Father *reſteth* from the workes of Creation.

IN the ſeauenth day God ended his worke which he had made, and the ſeauenth day he reſted from all his worke which he had made. Gen. 2.2.

So God bleſſed the ſeauenth day, and ſanctified it, becauſe that in it hee had reſted from all his worke which God had created and made. verſe 3.

The Sonne resteth in the Sepulcher.

AND when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bin Iesus's Disciple. Mat. 27. 57.

He went to Pilate and asked the body of Iesus. And Pilate commanded the body to bee deliuered. verse 58.

So Ioseph tooke the body, and wrapped it in a cleane linnen cloth. verse 59.

And put it in his new Tombe which he had hewen out in a Rocke, and rolled a great stone to the doore of the Sepulcher, and departed. verse 60.

And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulcher, verse 61.

Now the next day that followed, the day of the preparation, the chiefe

Priests

Priests and Pharisees came together to Pilate, *verse* 62.

Saying, Sir, we remember that that deceiuer sayed while hee was yet aliue, After three dayes I will rise againe, verse 63.

Command therefore that the Sepulcher be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, He is risen from the dead; so the last error will bee worse then the first, verse 64.

Pilate *saide vnto them, Yee haue a watch, goe your way, make it as sure as you can, verse* 65.

So they went, and made the Sepulcher sure, sealing the stone, and setting a watch, verse 66.

For thine instruction meditate { In the morning, on the Father's / In the euening on the Sonn's } rest from { works of Creation. / works of Redemption.

For thy comfort apply the benefits of both to thy selfe, which are { A holy rest here. / Euerlasting and happy rest hereafter.

For thy correction reprooue thy prophaning *God's* holy Sabbath, by { First, Worldly businesse. / Secondly, Carnal pleasures. / Thirdly, Omitting holy duties. / Fourthly, Performing them { Negligently. / Vnwillingly.

Quicken thy { Preparation to holy duties by the Psalme. / Constancy in life and death by the Admonition. / Zeale, Deuotion, and resolution by the Prayer ensuing

THE

The Hymne for Saturday Morning.

I Haue remembred thy Name ô Lord in the night season, and haue kept thy Law, Psal. 119. 57.

I thought on my waies, and turned my feete to thy testimonies, verse 59.

I preuented the dawning of the morning, *and cryed; I hoped in thy Word*, v. 147.

Heare my voice according to thy louing kindnesse ô Lord: quicken mee according to thy iudgements, verse 149.

Seauen *times a day doe I* praise *thee according to thy righteous iudgement*. v. 164.

Great peace haue they that loue thy Law, and nothing shall offend them, verse 165.

I haue longed for thy ſaluation ô Lord; & thy Law is my delight, verſe 174.

Deliuer me ô Lord from the wicked, which is a ſword of thine, Pſal. 17. 13.

From men which are thy hand, ô Lord, from men of the world which haue their portion in this life, and whoſe bellies thou filleſt with thy hid treaſures, verſe 14.

My heart is pained within me, and the terrors of death are fallen vpon me. Pſal. 55. 4.

Fearefulneſſe and trembling are come vpon me; and horror hath ouerwhelmed me. v. 5.

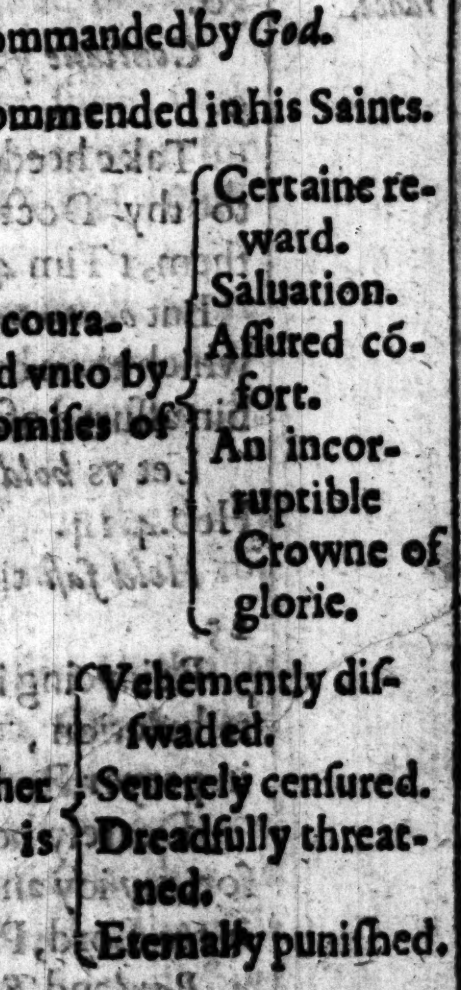
O that I had wings like a Doue, for then would I fly away, and be at reſt. v. 6.

I would haſten my eſcape from the windy ſtorme, and tempeſt. v. 8.

An

An Admonition for Saturday Morning, *being an exhortation to perseuerance, the twelfth* BEATITVDE.

All that expect the reward of Pietie must striue and pray for *perseuerance* and abhorre and shunne falling away from grace because in Scripture,



THE

THE TEXTS.

Precepts for perseuerance.

WAtch yee therefore, and *pray continually*, Luk. 21 36.

Continue yee in loue, Ioh 15. 9.

Take heede to thy selfe, and to thy Doctrine; *continue* in them, 1 Tim. 4. 16.

But *continue* thou in the things which thou hast learned, and hast bin assured of, 2 Tim. 3. 14.

Let vs *hold fast* our profession Heb. 4. 14.

Hold fast till I come, Reu. 2. 25.

Reioycing in hope, patient in tribulation, *continuing* instant in prayer, Rom. 12. 12.

Dearely beloued and longed for, my ioy and crowne, *stand fast in the* Lord, Phil. 4. 1.

Paul and *Barnabas* perswaded them to *continue* in the grace of *God*, Acts 13. 43.

Confirming

Confirming the ſoules of the diſciples, and exhorting them to *continue* in faith, Act. 14. 22.

But ye brethren be *not wearie* in well doing, 2. Theſſ. 3. 13.

Let brotherly loue *continue*, Heb. 13. 1.

Stand faſt in one ſpirit with one minde, ſtriuing together for the faith of the Goſpel, Phil. 1. 17.

Therefore my brethren be ye *ſtedfaſt, vnmoueable, alwayes aboũding* in the worke of the Lord, 1. Cor. 15. 28.

Watch ye, *ſtand faſt* in the faith, acquit you like men, 1. Cor. 16. 13.

Stand faſt therefore in the libertie wherewith Chriſt hath made vs free, Gal. 5. 1.

Wherefore take vnto you the whole armour of *God* that ye may be able to *ſtand* in the euill day; and hauing done all *ſtand faſt*, Eph. 6. 13.

Brethren *ſtand faſt*: hold the traditions

traditions which ye haue beene taught, 2. Thess. 2. 13.

Whom resist *steadfast* in the faith, 1. Pet. 5. 9.

Ye therefore seeing ye know these things, beware lest yee also being led away with the errour of the wicked, fall from your owne *stedfastnesse*. 2. Pet. 3. 17.

He spake a parable, that we ought *alwayes* to pray, and *not to faint*, Luke 18. 1.

Examples.

Shall not God auenge his Elect which crie vnto him day and night, though he beare long with them? ver. 7.

Abraham. *He*, after he had *patiently endured*, obtained the promise, Heb. 6. 15.

Dauid. O Lord God of my saluation, I haue *cried day and night* before thee, Psal. 88. 1.

I haue *called daily* vpon thee; I haue stretched foorth my hands vnto thee, ver. 9.

Daniel. He kneeled vpon his knees, and

and prayed three *times* a day Dan. 6.10.

The blind man.

And they which went before rebuked the *blind man* that he should hold his peace; but he cried so *much the more*, Sonne of Dauid haue mercie on me, Luk. 18.39.

The Cananitish woman.

And behold a *woman of Canaan cried* vnto him saying, Haue mercie on me, &c. Mat. 15. 22.

But he answered her not a word; and his disciples besought him, saying; Send her away, for she *crieth* after vs, ver. 23.

He answered, I am not sent, &c. ver. 24.

Then came she, and worshipped, saying, Lord helpe me, ver. 25.

But he answered, It is not meete, &c. ver. 26.

And she said, Truth Lord; yet the doggs eate the crummes, &c. ver. 27.

Then Iesus said, Woman, be it to thee as thou wilt, ver. 28.

Ye are they which haue *continued* with me in my tentations, Luk.22.28.

These all continued with one accord in prayer and supplications, with Marie the Mother of Iesus, Act.1.14.

We will giue our selues *continually* to prayer, &c. Act.6.4.

Peters conuerts. There were added to them about *three thousand soules*, &c. Act.2.41.

And they *continued* *stedfastly* in the Apostles doctrine, and fellowship, and breaking of bread, and prayer, ver.42.

Paul. By the space of three yeares *I ceased not* to warne euerie one night & day with teares, Act.20.31

Since the day we heard, we *ceased* not to pray for you, Col.1.9.

For this cause, we thanke God *without ceasing*, 1. Thess.2.13.

Cornelius. A deuoute man, which gaue much almes to the people, and prayed to God *alwaies*, Act.10.2.

The beasts full of eyes. And the *foure beasts* had each

of

of them sixe wings vpon them, and they were full of eyes within, and they *ceased* not day and night, saying, Holy, holy, holy, Lord God almightie, which was, and is, and is to come, Reu. 4.8.

The Corinthians.

I declare vnto you the Gospel which ye haue receiued, and wherein ye stand, or *continue*, 1.Cor.15.1.

Cõtinuance is a note of Truth.

Then said Iesus to those Iewes that beleeued on him, If ye *continue* in my word, then are ye *indeede my disciples*, Ioh.8.31.

Who so looketh into the perfect law of libertie, and *continueth* therein, he being not a forgetfull hearer, but a doer, shall be *blessed* in his deede, Iames 1.25.

They went out from vs, but they were not of vs: for if they had beene of vs, they would no doubt haue *continued* with vs, 1.Ioh.2.19.

Whosoeuer *abideth not* in the doctrine

doctrine of Christ, hath not God, Ioh. 2.9.

So *runne* that ye may *obtaine*, 1. Cor. 9.26.

Hath certaine promises of reward.

Let vs not be wearie in well doing; for in due season we shall reape, if we *faint not*, Gal. 6.9.

Hold that thou hast, that no man take *thy crowne*, Reu. 3.11.

For we are made *partakers of Christ*, if we hold the beginning of our confidence *stedfast* to the end, Heb. 3.14.

Saluation.

He that *endureth to the end* shall be *saued*, Mat. 10.22.

Continue therein; for in doing this, thou shalt saue thy selfe, and them that heare thee, 1. Tim. 3.8.

Worke out your *saluation* with feare and trembling, Phil. 4.12.

Comfortable assurance.

Shew the same diligence to the full *assurance of* hope to the *end*, Heb. 6.11.

To him that *ouercometh* I will *giue* to eate of the tree of life, which is in the middest of the garden of God, Reuel. 2.7.

Let

Let vs *labour* therefore to enter into that *rest*, leſt any man fall after that ſame example, Heb. 4. 11.

Let vs feare leſt a promiſe being left vs of entering into his *rest*, any of you ſhould ſeeme to come ſhort of it, Heb. 4. 1.

Ye haue *continued* with me, &c. Luk. 22. 28.

And I appoint vnto you a *Kingdome*, as my Father hath appointed vnto me, ver. 29.

Be *faithfull* vnto death, and I will giue thee the *crowne of life*. Reuel. 2. 10. *A crowne of life.*

I haue fought a good fight, I haue finiſhed my courſe, &c. 1. Tim. 4. 7.

Hencefoorth there is laide vp for me a *crowne of righteouſneſſe*, which the Lord the righteous Iudge ſhall giue me at that day; and not to me onely, but to them alſo that loue his appearing, ver. 8.

Take heede leſt there be in any of

Apostasie and backsliding vehemently dissuaded.

of you an euill heart of vnbeleefe in *departing away from* the liuing *God*, Heb. 3. 12.

Seuerely censured.

It after they haue escaped the pollution of the world through the knowledge of the Lord and Sauiour *Iesus Christ*, they are againe intangled therein and ouercome; the *latter end is worse* then the beginning, 2 Pet. 2. 20.

For it had beene better for them *neuer to haue knowne* the way of righteousnesse, then after they haue knowne it to *turne from* the holy commandement deliuered vnto them, ver. 21.

But it is happened vnto them according to the true Prouerbe; The *dogge* is turned to his *vomit* againe, and the *sow* that was washed, to her *wallowing in the mire*, ver. 22.

When the vncleane spirit is gone out of a man, &c. Mat. 12. 44.

He taketh to himselfe seuen other spirits, and they dwell there,

there, and the laſt ſtate of that man is *worſe then* the firſt, ver. 45.

Let him that *ſtandeth* take heede *leſt* he fall, 1. Cor. 10.12. *Feareſully threatned with loſſe of reward*

Are ye ſo fooliſh, hauing *begun in* the Spirit, are ye now made *perfect* with the fleſh? Gal. 3.3.

Haue ye ſuffered ſo many things *in vaine*? if it be yet in vaine, ver. 4.

Caſt *not away therefore* your confidence which hath great recompence of reward, Heb. 10. 35.

If any *withdraw* himſelfe, my ſoule ſhall haue no pleaſure in him, ver. 38. *Of Gods fauour.*

We are not of them which *draw backe* vnto *perdition*, ver. 38.

In the latter dayes ſome ſhall depart from the faith, 1. Tim. 4.1.

Hauing their *conſcience ſeered with a hot iron*, ver. 2. *With a reprobate ſence.*

Holding faith and a good conſci-

Infamy.

conſcience, which ſome hauing put away, concerning faith haue made ſhipwrack, 1. Tim. 1. 19.

Of whom is Hymenæus, and Alexander, whom I haue *deliuered to Sathan*, ver. 20.

Hauing *forſaken* the right way, they are *gone aſtray*, following the wayes of *Balaam* the ſon of *Bozor* &c. 2. Pet. 2. 15.

Death.

But when the righteous *turneth away* from his righteouſnes, and committeth iniquitie, &c. All the righteouſneſſe that he hath done ſhall not be *mentioned*; in his treſpaſſe that he treſpaſſeth, and in his ſinne that he hath ſinned, in them ſhall he *die*, Eze. 18. 24.

It is impoſſible for thoſe who were *once enlightened*, and haue *taſted* the heauenly gift, and were made *partakers* of the holy Ghoſt, Heb. 6. 4:

Eternally puniſhed.

If they ſhall *fall away*, to *renew them to repentance*, &c. ver. 5.

The Angels which *kept not* their

their first estate, he hath reserued in euerlasting chaines vnder darkenesse, vnto the *iudgement of the great day*, Iud 6.

THE PRAYER FOR *Saturday Morning composed*

of { Petitions sutable to the *rest*, of the Father and the Sonne on this day. Motiues to perseuerãce, agreeable to the subsequent exhortation.

ALmightie *Creator of heauen and earth*, and all things therein; who this day *restedst* frõ all thy workes, and blessedst it: grant to me (after the painefull labours and trauailes of this life are ended) a sweete, blessed, and comfortable *rest* with thee in heauen, where I may keepe a continuall Sabbath, hold a *perpetuall* feast, sing an *euerlasting* song, *weare an incorruptible* crowne

crowne, poſſeſſ an *eternall* inheritance, and *fully enioy* thee in all things, and all things in thee, in endleſſe quietneſſe, *ioy content*, and *reſt*. This *reſt* is the marke at which all my deſires aime; this is the *price* for which all my endeauours runne; this is the hauen to which (by the gales of thy ſpirit) my chriſtian courſe driues. For in this *reſt* there is perfect *tranquillitie*, and in this *tranquillitie contentment*; and in this *contentment*, *ioy and pleaſure*, and in this *ioy and pleaſure*, *varietie*, and in this *varietie ſecuritie*, and in this *ſecuritie eternitie*. This is the end without end, to which all my labours in thy ſeruice, and ſufferings for thee through my whole life, tend vnto. Here I haue labour without *reſt*, there ſhall be *reſt* without labour; here perturbations without *tranquillitie*, there *tranquillitie* without perturbations; here deſire without content, there content without

out

out deſire ;heere paine and ſorrowes, without ſincere pleaſures and ioy; there ioyes and pleaſures without all paine and ſorrowes; heere ſatiety of delights without variety, there variety without ſatiety; here feare without ſafety, there ſafety without feare; heere a ſudden end without ioy, there ioyes without end. Wherefore I beſeech thee heauenly Father, looſen my deſires and affections from the things that are belowe, and knit them to the *things that are aboue*. Breake and diſſolue the vnlawfull contracts betweene my ſoule and the creatures, and *marrie her to thee in righteouſneſſe*. Breede in me more and more the loathing of the forbidden fruit; and a longing for the fruits *of the tree of life*. Let mee not leane vpon the *reedes of Ægypt* which will breake vnder me, and the ſplinters run into my body. Let mee not repoſe my ſelfe vnder *Ionas's*

worme-eaten *gourd*, but the ſolid wood of Chriſt's Croſſe. Let me not *ſet vp my reſt on this ſide of Iordan*, but paſſe ouer into the *celeſtiall Canaan*. And becauſe death is the narrow paſſage betweene this life and the life to come, let mee not ſo much feare this *cut* as I doe; for on this ſide, I leaue labour, ſorrow, ſinne, ſhame, vexation, anxiety, paine, and mortality; and on the other ſide, I finde *reſt*, righteouſneſſe, glory, contentment, pleaſure, and immortality. It is but a ſhort paſſage, and my Sauiour hath made it ſafe. All thy Saints either haue, or ſhall paſſe it ouer. I loſe nothing in this paſſage; my ſoule is preſently tranſported, and though my body ſtaya while heere, yet it ſhall follow in due time. And no ſooner this darke world and the ſhadow of it goes out of ſight, but the glorious light of heauen ſhineth vpon me; I ſee *ſtreetes of gold, and*

gates

gates of pearle, and foundations garnished with all sorts of pretious stones. I shall behold thee the Father in thy Maiesty, Christ thy Sonne in his glory, the Spirit in his sanctity, the Arch-angels and Angels in their excellency, and the Saints in their felicity. I shall then *hunger no more*, I shall *labour no more*, I shall *trauell no more*, I shall *feare no more*, I shall *griene no more*, I shal *desire no more*. I shall need no more any house, for the heauen & heauen of heauens shall be my *habitation*; nor Temple, for *God* shall bee my *Temple*: nor *light*, for the *Lambe shall be my light*. O Lord let the hope and expectation of this euerlasting *rest* and happinesse, sweeten all my labours, and ease my torment, and mittigate my sorrowes, and comfort my heart, that I faile not in my labour, nor tyre in my trauell, nor sinke vnder my burdens, nor fall vnder my crosses, nor die for sorrow of

my wounds receiued in the *Lord's battailes*; but hold on cheerefully, ſtrenuouſly, and valiantly, till I ariue at the *land of promiſe*, and there receiue the *lot of mine inheritance* with the Saints in light. So be it, *Amen.*

The cloſe out of Scripture.

The peace of God which paſſeth all vnderſtanding, preſerue my heart and minde through Jeſus Chriſt, Phil. 4. 7.

The Deuotion for Saturday Euening.

THE HYMNE.

I Will bleſſe the Lord at all times, his praiſe ſhall bee in my mouth continually, Pſal. 34. 1.

O how great is thy goodneſſe which

which thou hast layed vp for them that feare thee! which thou hast wrought for them that trust in thee before the sons of men? Psal.31.19.

Blessed be the Lord, for hee hath shewed mee meruailous kindnesse. v.21.

Blessed be the Lord who daily loadeth vs with benefits, euen the God of our saluation, Psal.68.19.

What shall I render to the Lord for all his benefits? Psal. 116.12.

O loue the Lord all yee his Saints, for the Lord preserueth the faithfull, and plenteously rewardeth the proud doer. Ps. 31.23.

Behold, the eye of the Lord is vpon them that feare him, and vpon them that hope in his mercie, Ps.33.18.

To deliuer their ſoule from death, and to keepe thē aliue in famine, v. 19.

Though I haue layen among the pots, yet ſhall I bee as the wings of a Doue couered with ſiluer, and her feathers with yellow gold, Pſal. 68. 13.

Many are the afflictions of the righteous, but the Lord deliuereth him out of all, Pſal. 34. 19.

He keepeth all his bones, ſo that not one of them is broken, v. 20.

Why art thou caſt downe ô my ſoule, and why art thou diſquieted within me?

Hope thou in God, for I will yet praiſe him who is the health of my countenance, and my God, Pſal. 42. 11.

THE TEXTS.

IN *Adam all dye*, 1 Cor. 15. 22. *Death is common to all men.*

It is appointed to men once to *dye*, Heb. 9. 27.

Death went ouer all, Rom. 5. 12.

Man that is borne of a woman is but of *few dayes*, Iob. 14. 1.

Hee commeth forth like a flower, and is *cut downe*; he flyeth away *as a shadow*, and continueth not, verse 2.

And where is he? verse 10.

When the breath of man goeth forth, hee shall turne againe to his earth, and then all his thoughts perish, Psal. 146. 3.

Man lyeth downe and *riseth not*, till the heauens be no more, Iob 14. verse 14.

They shall *not be awaked*, nor *raised* out of their sleepe, v. 14.

Thou hast made my dayes as it were a *span* long, Psal. 39. 6.

Wee are but as yesterday; our

dayes on earth are a *shadow*, Iob 8.9.

What man is hee that liueth, and shall not *see death*? Psal. 89. 47.

All flesh is *grasse*; and the glory of it as the *flower*, 1 Pet. 1.24.

As the *flower of grasse* hee shall *passe away*, Iam. 1.10.

What is our *life*? It is a *Vapour* that appeareth for a little time, and *vanisheth* away, Iam. 4. 14.

The time and houre is by God prefixed.

Man his dayes are *determined*; the *number* of his *months* are *with thee*; thou hast appointed him his bounds that hee cannot passe, Iob. 14.5.

Lord let me know mine end, and the *number of my dayes*, Psal. 39.5.

I will *adde vnto thy* dayes fifteene yeeres, Isa 38.5.

O teach vs to *number our dayes* &c. Psal. 90.12.

Whether we *dye* or liue, wee *are the Lords*, Rom. 14.8.

The

The right vse of Fasting consisteth

in the
1 Manner, that it be sincere, not hypocriticall.
2 Measure, that it be not immoderate.
3 Cause or end, which must bee

either
1 To tame and subdue the flesh: such was *Paul's* fast, *I beate downe my bodie.*
2 To testifie our humiliation, and sorrow for our sinnes; such was *Ezra's* and the Ninevites fast.
3 To quicken zeale and deuotion: such was *Hanna's* fast *Luke* 2.

The abuse of Fast likewise is seene

in the
1 Manner, if wee abstaine from one kinde of meate, and feede daintily on another: forbeare one meale, and glut our selues another.
2 Measure, if we continue or fast so long, that we much impaire our strength, or endanger our health.
3 Cause or end-
1 If we abstaine from any kind of meat out of an opinion and erroneous scruple of conscience, that it is of it selfe vncleane, as the *Tatians* and *Encratites* did; or, as being now forbidden vs vnder the Gospell, as some Iudaising Christians at this day.
2 If we abstaine from all or any kind of meate to merit, or satisfie thereby; as Papists doe.
3 If wee keepe a Fast to colour any vngodly or malicious purpose; as *Iezebel* did.

Of

God is an omnipotent and faithfull Creator

The Lord is *faithfull*, who ſhall keepe you from euill. 2 Theſ. 3. 3.

Commit the keeping of their ſoules to him who is a *faithfull Creator*, 1 Pet. 4. 19.

I know whom I haue truſted, and I am perſwaded that he is *able to keepe* that which I haue committed vnto him againſt that day, 2 Tim. 1. 12.

Chriſt himſelfe died, and by death entred into his glorie.

For this end *Chriſt dyed and roſe*, and reuiued, that he might be Lord both of the liuing, and the *dead*, Rom. 14. 9.

In that hee *dyed*, hee *dyed* to ſinne once; but in that hee liueth, hee *liueth to God*, Rom. 6. 10.

If we be *dead with* Chriſt, wee beleeue that wee ſhall alſo liue with him, verſe 8.

And deſtroyed death.

I was dead, and I am *aliue*, and I *liue* for euer; and I haue the keys of *death* and of hell, Reu. 1, 18.

I am the reſurrection and the

life: Hee that beleeueth in mee, though he were *dead* yet ſhall he *liue*, Ioh. 11.25.

Chriſt hath aboliſhed *death*, and brought *life* and immortality to light by the Goſpell, 2 Tim. 1. 10.

Death is ſwallowed vp into victory, 1 Cor. 15.54.

O *death* where is thy ſting? O *grane* where is thy victory? v. 55.

The ſting of *death* is ſinne, and the ſtrength of ſinne is the Law, verſe 56.

But thankes bee to *God* who hath giuen vs victory through our Lord *Ieſus Chriſt*, verſe 57.

And changed it in

Hee alſo tooke part of the ſame, that through *death* [hee might *deſtroy him* that had the power of *death*, euen the diuell, Heb. 2.14.

Name.

Our friend *Lazarus ſleepeth*, Ioh. 11, 11.

And when hee had thus ſpoken, he fell *aſleepe*, Acts 7.60.

And

And many are fallen *asleepe*, 1 Cor. 11.10.

Which are *asleepe* in Christ, 1 Cor. 15.18.

Christ is risen from the *dead*, the first fruits of them that *sleepe*, verse 20.

Christ to me is *life*, and to *die* is *gaine*, Phil. 1.21. — *Nature.*

Whosoeuer *loseth his life* for my sake shall *saue it*, Mar. 8.35. — *Of a losse it is made a gaine.*

Blessed are the *dead* which *die* in the Lord, Reu. 14.13. — *Of a curse, a blessing and a discharge from Labour.*

For they *rest* from their *labours*, verse. 16.

There remaineth a *rest* for the people of *God*, Heb. 4.9.

God shall *wipe away* all *teares* from their eyes, Reu. 1.17. — *Sorrow.*

They shall *hunger* no more, nor *thirst* no more, neither shall the *Sun* light *on them*, nor any *heate*, Reu. 7.16. — *Paine.*

Hee that is *dead* is free from *sinne*, Rom. 6.7. — *Sinne.*

We looke for a new heauen, in which dwelleth *righteousnesse*, 2 Pet. 3.13.

And

Free from euill company.

And there shall in no wise enter *any thing* that *defileth*, neither whatsoeuer *worketh abomination*, or maketh a lye, Reu. 21. 27.

For, *without* shall bee doggs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoeuer loueth, or maketh a lie, Reu. 22. 15.

Bondage.

The creature shall be *deliuered* from *bondage*, Rom. 8. 21.

Temptation.

His (the *tempters*) place was no more found, Reu. 12. 8.

Your *ioy* shall no man take away from you, Ioh. 16. 22.

Feare the Saints desire Death.

Lord now *lettest* thou thy seruant depart in peace, according to thy word, Luke 2. 29.

I *desire* to be *dissolued*, and to be with Christ, for that is best of all, Phil. 1. 23.

For we know that if the house of this earthly Tabernacle were *dissolued*, we should haue a *building of God*, an *house* not made with hands, *eternall*, in the heauens, 2 Cor. 5. 1.

For

For in this we groane *earnestly*, *desiring* to be clothed vpon with our house which is from heauen, verse 2.

We are *willing* rather *to bee absent* from the body, and present with the Lord, v.7. *Are comforted in death by Faith.*

So God loued the world, that he gaue his onely begotten Son, that *whosoeuer beleeueth* in him should *not perish*, but haue *euerlasting life*, Ioh.3.16.

He that *beleeueth* on him is not condemned, v.18.

Faith is the *substance* of things hoped for; and the *euidence* of things not seene, Heb.11.1.

There is *no condemnation* to them that are in *Christ Iesus*, Ro. 8.1.

I am perswaded that neither life nor death, &c. shall be able to *separate* vs from the *loue of God* which is in Christ Iesus our Lord, v.vlt. *By Loue.*

We knowv that wee are passed from death to *life*, because wee

loue

one the brethren, 1 Iohn 3.14.

Our conuerſation is in heauen, from whence we *looke* for the Sauiour, the Lord Ieſus Chriſt, Phil. 3.20.

By Hope.

Hope maketh not aſhamed, Rom. 5.5.

If we *hope* for that we ſee not, then doe we with patience waite for it, Rom. 8.25.

Reioycing in *hope*. Rom. 12.22

I would not haue you ignorant concerning them which are fallen aſleepe, that ye ſorrow not as they which haue no *hope*, 1 Theſ. 4.13.

The full aſſurance of *hope* vnto the end, Heb. 6.11.

Let vs hold faſt the profeſſion of our *hope* vnto the end, for he is *faithfull that promiſeth*, Heb. 10 23.

Which *hope* we haue as an anchor of the ſoule both ſure and ſtedfaſt, and which entereth to that within the veile, Heb. 6.19.

By a good conſcience.

A good conſcience is a continu-

all

all feaſt, Prouerbes 15. 15.

For our reioycing is this; the teſtimonie of *a good conſcience*, 2. Cor. 1. 12.

We truſt we haue a *good conſcience* in all things, Heb. 13. 18.

If our hearts condemne vs not, we haue *confidence* towards God, 1. Ioh. 3. 21.

Who ſhall *change our* vile bodies, and make them *like* vnto his *glorious bodie*, Phil. 3. 20. See 1. Cor. 15. Entire.

The bodie reſteth in hope of a glorious reſurrection.

If we beleeue that *Ieſus Chriſt* was *dead*, and is *riſen*; euen ſo them which are *aſleepe* in *Ieſus*, *God* ſhall *bring with him*, 1. Theſſ. 4. 14.

To the ſpirits of iuſt men made perfect, Heb. 12. 23.

The begger died, and was *carried* into *Abrahams boſome*, Luk. 16. 22.

The ſoule immediatly enioyeth bliſſe.

This day ſhalt thou be with me in *Paradiſe*, Luk. 23. 43.

We know that if our earthly tabernacle be diſſolued, we haue a buil-

a building not made with hands, *eternall, in the heauens*, 2. Cor. 5. 1.

We would not be vncloathed but cloathed vpon, that mortalitie may be *swallowed vp of life*, ver. 4.

While we are at home in the bodie, we are absent from the Lord, ver. 6.

We are confident, that when we are *absent from the bodie*, we are present with the Lord, ver. 8. vid. supra, Phil. 1. I desire to be dissolued, and to *be with Christ*.

Body and soule shall be crowned at the last day.

There is laide vp for me a *crowne* of righteousnesse, which the righteous Iudge shall giue me at *that day*, and not to me onely, but to all that looke for his comming, 2. Tim. 4. 8.

Then we which are aliue and remaine, shall be *caught vp together* with them in the cloudes to meete the Lord in the aire; so shall we be alwayes with the Lord, 1. Thess. 4. 17.

Then the righteous shall *shine*

as

as the Sunne in the Kingdome of my Father, Mat. 13. 43.

THE PRAYER FOR *Saturday Euening, composed*

of { Petitions ſutable to the reſt of Chriſt in the graue. Motiues to perſeuerance agreeable to the precedent exhortation in the Morning.

I Bleſſe and magnifie thy glorious Maieſtie, wiſdome, and omnipotencie, ô Lord, *high poſſeſſor of heauen and earth*, as for all thy wonderfull workes in the ſixe dayes, ſo alſo for thy holy *reſt* on this day, whereby thou aſſureſt me of eternall reſt in heauen. And I beſeech thee of thy goodneſſe which anſwereth thy greatneſſe, to diſtill the dew of thy bleſſings as vpon my daily labours, ſo vpon my *reſt* in the night,

night, that it may recouer my ſpirits, and refreſh my faculties, and repaire my ſtrength, and put me in minde of that comfortable *reſt* which they enioy, who lie in the boſome of Abraham, and *ſleepe* in *Ieſus*, who this day lay in his ſepulchre, yet ſaw there no corruption. For thy promiſe thou madeſt good, *not to leaue his ſoule in hell, nor to ſuffer thine holy one to ſee corruption.* O Lord I entirely deſire thee to *burie* all my ſins, eſpecially thoſe (which this day and weeke hath added to the totall ſumme) in his graue; and teach me by it to *burie* in the pit of eternall obliuion, not onely my brethrens treſpaſſes againſt me, but alſo all thoſe ſinfull baites which haue heretofore allured me to any kinde of vicious leudneſſe. Grant that I may more and more feele the power, as of *Chriſts death* in the mortification of my fleſhly members; and ſo of his burial in the cõquering of the horror

horror of the graue. For as thou haſt threatned *death* ſaying, *O death I will be thy death*; ſo thou haſt threatned the *graue* alſo, ſaying, *O graue, or corruption, I will be thy corruption, or deſtruction.* And *what though my fleſh be all conſumed to bones, yet thy ſpirit blowing vpon dead bones can reuiue them, and couple them againe with ſinnewes, and cloathe them with fleſh.* What though theſe bones be reſolued into duſt, yet thou which *madeſt it of nothing*, canſt as eaſily reſtore it, and reare it out of that which is as little or next neighbour to nothing. Thou which *raiſedſt* thy Sonne from death, ſhalt *raiſe* and *change my vile bodie, and make it like vnto his glorious bodie, by that power whereby thou art able to ſubdue all things vnto thy ſelfe.* Make my heart hewen out of a harder rocke then thy Sonnes ſepulchre was, a fit receptacle, not for dead, but for liuing *Ieſus.* As that *ſe-*

pulchre

pulchre neuer receiued any but Ieſus; ſo let my heart entertaine nothing but thee. Make me a *pure* and chaſte ſoule, that as thy *Sonne* was borne of a Virgins wombe, and lay *buried* in a virgine tombe: ſo he may abide in my virgin and vndefiled ſoule. Remoue the *heauie ſtone* from my heart, as thou diddeſt that *great ſtone* from his *ſepulchre*. As he neuer returned to his *ſepulchre* after he came out of it: ſo grant that when thou haſt perfectly raiſed me out of the *graue of ſin*, I may neuer returne to it againe. And as he kept *Sabbath* in his graue, and obſerued thy ſtatutes in life and in death, and *fulfilled all righteouſneſſe*: ſo grant I may both in life and death accompliſh thy holy will. And as hee neuer reſted till he had cried out, *All is finiſhed*: ſo grant that I may not be *wearie of well-doing*, nor giue ouer my heauenly race of godlineſſe, till I may ſay, *It is finiſhed.*

finished: Endue me with *power from above*, and gird about me *thy whole armour*, that I may *fight a good fight against the world, the flesh, and the diuell, and finish my course in* the full discharge of my calling, and *keepe* the faith *to* the end; and in the end *receiue that incorruptible crowne of glory which thou the righteous Iudge wilt giue to all that loue the second comming of thy Sonne.* And behold thou commest with the cloudes, and all eyes shal see, euen they that nailed thee; and all kindreds of the earth shall mourne before thee, yea, and Amen. So be it.

The close out of Scripture.

Thou art worthy O Lord to receiue glory, and honour, and power; for thou hast created all things, and for thy wills sake they are and haue beene created, Reu. 4. 11.

Worthy is the Lambe that was killed to receiue power, and riches, and wisedome, and strength, and honour, and glory, & praise, Reu. 5. 12.

THE

The Childe-bearing Woman's

Deuotion { In her traueile. / After her traueile.

THE ADMONITION.

THE ANALYSIS.

Religious women ought patiently and comfortably to endure the paines of childebirth; considering

1. That fruitfulneſſe is a ſpeciall bleſſing and honour to a woman.
2. That theſe paines were the puniſhments, and are the memorials of *Eue's* tranſgreſſion.
3. That the hope of children who may be members of Chriſt, & heires of ſaluation, aſſwageth the paines for the preſent, and the ioy for them afterwards extinguiſheth the memory of them.
4. That they haue daily experiments of God's ſtrange deliuerances; eſpecially in this kinde.
5. That childe-bearing hath a promiſe annexed vnto it of a bleſſing { Temporal. / Spiritual. } if the mothers bee faithfull, and ſo continue.

THE

THE TEXTS.

Fruitfulnes is a ſpirituall bleſſing.

O Lord *God* of Hoaſts, if thou wilt indeede looke vpon the affliction of thine Hand-maid, and wilt not forget her, but wilt giue her a man-childe, I will giue him to the Lord all the dayes of his life, 1Sam.1.11.

Loe *children*, and the *fruit of the wombe*, are an *heritage*, and *gift* that commeth of the Lord, Pſal.127.4.

Like as arrowes in the hand of a gyant: euen ſo are *young children*, v.5.

Happie is the man that hath his quiuer full of them: they ſhall not be aſhamed when they ſpeake with their enemies in the gate, v.6.

Thou filleſt their belly with thy hid treaſure, Pſal.17.14.

Elizabeth ſaid, Thus hath the Lord dealt with me in the daies wherein

The paines are deserued by the sin of Eue.

wherein he *looked on me*, to take away *my reproach* among men, Luke 1.25.

Vnto the *woman* he said, I will *greatly multiply thy sorrow*, and thy conception; In sorrow shalt thou bring forth *children*, Gen. 3. 16.

Adam was not deceiued; but the *woman* being deceiued was in the transgression, 1 Tim. 2.14.

Sweetened with hop of a childe.

A *woman*, when she is in trauaile, hath sorrow, because her howre is come; but as soone as shee is *deliuered of a childe*, shee *remembreth* no more her anguish for ioy that a *man is borne* into the world, Ioh. 16.21.

And promises of blessings Temporall,

Be *fruitfull*, and *multiply*, and replenish the earth, Gen. 1.28.

Be ye *fruitfull* and *multiply*, and *bring forth* abundantly, on the earth, Gen. 9.7.

Spirituall.

Notwithstanding she shall be *saued* in *childe-bearing*, if they continue in faith, and charity, & holines, & sobriety, 1 Tim. 2.15.

A Pſalme for women in their trauaile.

IN thee ô Lord doe I put my truſt: let me neuer be put to confuſion, Pſal.71. 1.

Deliuer *mee in thy righteouſnes, and cauſe me to* eſcape: *incline thine eare vnto me, and* ſaue *me, v.2.*

Lord ſtrengthen *mee vpon the* bed of languiſhing: make *all my* bed *in my ſickneſſe, Pſal. 41.3.*

Lord be mercifull *vnto me,* heale my ſoule, *for I haue ſinned againſt thee, v.4.*

Make *haſte ô God to* deliuer *me:* make haſte *ô Lord to* helpe me, *Pſal.70.1.*

For thou art my hope *ô Lord* God: *thou art my truſt from my youth, Pſal.71.5.*

By thee haue I bin holden vp *euer ſince I* was borne: *thou art hee that tooke mee out of my* mothers wombe: *my praiſe ſhall be continually of thee, v.6.*

I am feeble, *and* ſore bro-ken: *I haue roared by reaſon of the diſquietneſſe of my heart, Pſal.38.8.*

Lord, all my deſire is before thee: and my groaning *is not hid from thee, v.9.*

My ſoule is bowed downe to the *duſt; my* belly cleaueth to the earth, *Pſal.44.21.*

Make haſte *to helpe mee ô Lord my ſaluation, Pſal.38. 22.*

Lord heare me in this day of my trouble; *thy name ô God of Iacob* defend me, *Pſal.20.1.*

Send mee helpe from the Sanctuary; and ſtrengthen me *out of Sion. v.2.*

Bleſſe

Blesse me Lord, and blesse the fruit of my wombe.

A Prayer for a woman in time of her trauaile.

O Most righteous and mercifull *God* who hast iustly inflicted the *sorrowes* vpon me, which I now endure for the *transgressions of Eue*, the Mother of the liuing; and yet in iudgement remembring mercie hast sanctified them to the *propagation* of thy Church; and doest graciously and wonderfully *strengthen* and *help thy seruants* in them both, to ouercome the *paines, and escape the danger*. Haue pitty vpon the *feeble* estate of thy *poore Hand maid*, vnable without thy speciall assistance *to goe through* this *great worke of patience* and *labour*. My first parent did eate the sowre grapes, and my teeth are set on edge;

and I now taſte the bitterneſſe of that forbidden fruit, and from my heart loathe and deteſt it. I confeſſe, gracious Lord, that both my ſelfe & *my childe* yet vnborne haue deſerued to periſh in our ſin, originall or actuall; and I humbly ſubmit *it* and my ſelfe to thy gracious will and pleaſure: yet my hope is in that bleſſed *ſeede of the woman that brake the Serpent's head*, that thou haſt a bleſſing in ſtore for me, and that I beare in my wombe; of which I am as much in trauaile in my ſoule to bring it forth to thee, and make it thine, as I am in *labour* in my body to bring it forth to me and make it mine. Bleſſe me deare Father in both workes, that of nature, and this of grace. Lord, puniſh not the childe for the parents ſake, but preſerue the parent for the child's ſake, that both may *liue, and praiſe thy Name*. Sanctifie vnto mee theſe paines and *throwes*, that they

may

may ſerue not onely as a corasiue for ſinnes paſt, but alſo as a preſeruatiue againſt ſinne to come. Bleſſe me in the vſe of all ordinarie meanes for my ſake, *bearing* and bringing forth my childe. Comfort my fainting heart, and ſtrengthen my weake body, and aſſwage my bitter pangs and ſorrowes, and ſweeten them with an aſſured hope of a happie and ſpeedy exchange of them into comfort and *ioy that a childe is borne into the world.* Lord, who wert preſent with me at my conception, be preſent with me in the ſafe *deliuery* of that I haue conceiued. Let thy hand which *formed and faſhioned* my babe in my wombe, keepe all the parts and members of it in due ſhape, ſubſtance, & proportion, that the notes of the parent's ſin bee not ſeene in the markes, maimes, and defects of the childe. It is my *labour*, but it is thy work, ô Lord, to make it a liuing inſtrument of

thy glory. *Perfect*, I beseech thee, *the worke thou hast begunne* and wrought in mee thine vnworthy *worke-house*. Make it like all the works of the creation; to which thine own mouth gaue testimony, that they were perfect & good. Deale not with me according to my wickednes, but according to thy gracious goodnesse. Carrie such a hand ouer me in al time of my *labour* & grieuous paines, and after my deliuery also, that I may euer praise and magnifie thee for the effects of thy grace in my patience, of *thy power in my strength*, of thy prouidence in my timely deliuery, and thy great mercy in my safety, and the preseruation of my fruit; for which I humbly beg a blessing from thee, and both dedicate it and my selfe to thee. Receiue both in and for *thy holy childe Iesus's* sake, to whom with thee, and the blessed Spirit, be all honour, praise, and thanksgiuing now and for euer, *Amen*.

The

The Child-bearing womans Deuotion after her Deliuerie.

The Admonition to confidence in God.

THE ANALYSIS.

For confidence in God in greatest and imminent dangers we haue in Scripture

- 1 Precepts.
- 2 Presidents in
  - ABRAHAM.
  - SARAH.
  - DAVID.
  - MOSES.
  - ELIAH.
  - HESTER.
  - IOB.
  - SHADRACH, MESECH, *and* ABEDNEGO.
  - IONAH.
  - PETER.
- 3 Reasons drawn frō *God* his
  - Names of
    - Faithfull Creatour.
    - Preseruer of men.
    - Mighty deliuerer.
    - Sauiour.
  - Attributes
    - Omnipotencie.
    - Goodnesse.
  - Promises.
  - Works or performances.

THE TEXTS.

Confidence in God cõmanded.

OFFER the Sacrifice of righteousneſſe, and *put* your *truſt* in the *Lord*, Pſal. 4.5.

Put thou *thy truſt* in the *Lord*, and be doing good, Pſal. 37.3.

Commit thy way vnto the Lord, and *put* thy *truſt* in him, v.5.

Charge the rich that they *truſt not*, in vncertaine riches, *but in the* liuing *God*, &c. 1 Tim. 6.17.

In him ſhall the Gentiles *truſt*, Rom. 15.12.

God will prouide a Lambe for a burnt offering, Gen. 22.8.

Practiſed by Abraham.

Abraham *aboue hope beleeued* vnder hope, that he ſhould bee the Father of many Nations, Rom. 4.15.

Saraah.

Through faith *Sarah* receiued ſtrength to conceiue Seede, and was deliuered when ſhe was paſt age, becauſe ſhee *iudged him faithfull* which had promiſed, Heb. 11.11.

Moſes

Moses said, *Feare not*, stand stil, and *behold* the saluation of the Lord which hee will shew you this day, Exod. 14.13. *Moses.*

Dauid said, the Lord that deliuered me out of the pawe of the Lyon, and out of the pawe of the Beare, *he will deliuer* mee out of the hand of this Philistine, 1 Sam. 17.37. *Dauid.*

Eliah said, As the Lord liueth before whom I stand, *I will surely shew my selfe* vnto *Ahab* this day, 1 Kings 18.15. *Eliah.*

I also, and my Maides wil fast, and so I *will goe* to the King, which is not according to the Law; and *if I perish, I perish*, Hester 4.16. *Hester.*

I am sure that my Redeemer liueth, &c. Mine eyes *shall behold* him, though my reines bee consumed within me, Iob 19.25. see Iob. 13.15. *Iob.*

Shadrach, Meshach, & Abednego answered: We are not carefull to answer thee in this mat- *The three children.*

ter, Daniel 3. 16.

Behold, our *God* whom wee ſerue is able to deliuer vs from the hot fiery Furnace, and he *will deliuer vs* out of thy hands ô King, v. 17.

Ionah.

Ionah prayed to the Lord out of the fiſhes belly, Ionah 2.1.

I ſaid, I am caſt away out of thy ſight, yet *will I looke againe* toward thine holy Temple, v. 4.

Reaſons drawne from God. His Attributes. Faithfulneſſe.

Commit their ſoules to him in well doing, as a *faithfull* Creator. 1 Pet. 4. 19.

God is *faithfull*, which will not ſuffer you to bee tempted aboue that you are able, but will euen giue the iſſue with the tentation, 1 Cor. 10. 13.

God is *faithfull*, that our words to you were Yea and Amen, 2 Cor. 1. 18.

All the promiſes of God in him, are Yea and Amen, v. 20.

God is the *Sauiour* of all men, eſpecially of them that beleeue, 1 Tim. 4. 10.

The

The Lord is my ſtrength, my ſtonie rocke, my Sauiour, my might, my buckler, &c. Pſal. 18.1. *Prouidence*

Caſting all *your care* vpon *God*, for he careth for you, 1 Pet. 5.7.

To him that is able to doe exceeding abundantly aboue all that we aske, or thinke, Eph. 3. 20. *Omnipotencie.*

He *is able* to ſubdue all things vnto himſelfe, Phil. 3.21.

We receiued the Sentence of death in our ſelues, that wee ſhould not truſt in our ſelues, but in *God* which raiſeth the dead, 2 Cor. 1.9.

Who *deliuered vs from ſo great a death*, and doth deliuer vs; in whom we truſt that hee alſo will deliuer vs, v. 10.

God is *able* to make all grace to abound towards you, that ye alwaies hauing all ſufficiency in all things, may abound in euery good worke, 2 Corinthians 9.8.

With

With *God all things* are *possible*, Mat. 19. 16.

Who is *able* to keepe that which is committed to him till that day, 2 Tim. 1. 12.

Goodnesse.

God is *good* vnto all men, and his mercy is ouer all his workes, Psal. 145. 9.

Who so dwelleth vnder the *defence* of the most High, shall abide vnder the shadow of the Almighty, Psal. 91. 1.

A thousand shall fall beside thee, and ten thousand at thy right hand, but it shall not *come nigh thee*, v. 7.

God is *faithfull*, and *will establish* vs, and *keepe* vs *from euill*, 2. Thes. 3. 3.

Gracious promises.

Blessed are all they that put *their trust* in him, *Psal.* 2. *vlt.*

Trust thou in the Lord, and verily thou shalt be fedde, *Psal.* 37. 3.

Put thy *trust* in him, and hee shall *bring* it to *passe*, ver. 5.

Hungry & thirsty their soule fainted

fainted in them, *Pſal.* 107.5.

So they cried vnto the Lord in their trouble, and *hee deliuered* them out of their diſtreſſe, *ver.* 6, *vide* 13. 19. 28.

Performances to men in diſtreſſe, as Lot,

The men put forth their hands, and they *pulled Lot* into the houſe Gen. 19.20.

And ſmote the men that were at the dore with blindneſſe, v. 21.

The children of Iſrael.

And the children of Iſrael *went* into the *midſt* of the Sea *as on the ground*, ver. 23.

Eliah.

And the *Rauens brought* him bread and fleſh in the morning, and bread and fleſh in the euening, &c. 1. King. 17.6.

The Captaine of fifty ſayd; Thus ſayth the man of GOD: Come downe, 2. King. 1.9.

And *there came downe fire from Heauen*, and conſumed him and his fiftie, ver. 10.

Citizens of Samaria.

There was a great famine in Samaria, and they beſieged it till an Aſſes head was ſold for eight pieces of ſiluer, and the fourth part

part of a kab of doues dung for fiue pieces of siluer, 2. King. 6. 25.

Elisha sayd, To morrow about this time shall a measure of fine flowre be sold for a shekell, and two measures of barlie for a shekell, and *it came to passe*, chap. 7. ver. 16.

The 3 children (as they are called.)

So *Shadrach, Meshech* and *Abednego came forth* of the fierie furnace, Dan. 3. 26.

There was *not a haire* of their heads *singed*, neither were their *coates changed*, neither had the smell of fire *passed on them*, verse 27.

Daniel

Daniel sayd, My *God* hath sent his angel, & *shut the Lyons mouth* that they haue *not hurt* mee, &c. Dan. 6. 22.

Ionah.

And the Lord spake to the fish, and the fish *vomited out Ionah* on the drie land, Ionah 2. 10.

Peter.

And behold, the Angel of the Lord came to *Peter*, and a light shined

ſhined in the priſon, and hee ſmote *Peter* on the ſide, and raiſed him, ſaying, Ariſe vp quickly. And his *chaines fell from his hands*, Acts 12.20.

When they paſſed the firſt and ſecond watch, they came to the yron gate which *opened to them of its owne accord, &c.*

A THANKSGIVING for safe Deliuery.

ÆTernall praises & thanks bee rendered to thee ô Lord of my health and strength, in whose hands are the *waies of life, and issues of death. I looked for* extreme danger, *and behold* safetie; *I looked* for out-cries of sorrow, *but behold* shoutes of ioy; *I looked for* sudden death, *and behold* present life to me, and my sweete babe. O that my heart were *a skilfull inditer, and my tongue as the pen of a ready scribe,* to write downe thy praises, and record the *wonderous things thou hast done* for my soule. *Thou hast deliuered my life from death, mine eyes from teares, and my feete from falling.* Thou hast *dealt graciously* with mee aboue my desert, enabled

bled me aboue my ſtrength, deliuered me aboue my hope, and therefore I will reioyce in thee aboue meaſure, & magnifie thee without end. Thou haſt ſhut the *mouth of the pit* which would haue ſwallowed mee, therefore will I *open my mouth* in thy praiſes. Thou haſt made good thy promiſes vnto mee, therefore I will make good my vowes vnto thee. Thou haſt giuen mee the *fruite* of my wombe, therefore will I returne vnto thee the *fruite* of my lippes. Now I haue felt *thy ſtrength in my greateſt weakeneſſe*, I haue taſted thy goodneſſe in my bitter pangs, I will therfore cal vpon thee in my troubles, and will praiſe thee in my deliuerances, and depend vpon thee as well in want as in plentie, in ſickneſſe as in health, in death as in life. Thou mighteſt moſt iuſtly haue depriued me of the benefit, and my infant of the hope of life. Thou mighteſt

test deseruedly haue cut off the roote and the branch in the same moment, for both were at thy mercie, and liable to a curse; *But thy mercie is ouer all thy workes*: thou art good to them that are bad; gracious to them that are vngracious; mercifull to them that are most sinfull. *Thou desirest not the death of a sinner*, but of sin. Thou *wouldest that all should liue*, and here sowe the seedes, and in heauen reape the fruite of immortality. For to this end thou breathedst into vs the life of nature to make vs capable of the life of grace, that thereby we may attaine the life of glory. Therefore doest thou bring vs into the light of this world, and set vs in the way: that walking the paths of thy Commandements we might in the end ariue at our country in heauen. This life of nature thou hast now giuen to my childe, and continued to me; adde now, I beseech thee, grace

to

to nature, and glory to grace hereafter, that as we now liue *in thee* by nature, so wee may liue *to thee* by grace, and hereafter for euer liue *with thee* in glory. *Thou hast ordained strength out of the mouthes of babes and sucklings*, and iustly maist expect praise from them. Gracious Lord, first giue my infant strength, and then receiue praises from it. The *hidden treasure* which for many moneths thou layedst vp in me, is now safely taken out of me, and *deliuered me*, therefore I now *offer it to thee in thy* holy Temple. Accept that from mee which thou hast giuen to me. Receiue that into thy *hands* which thou hast put into mine *armes*. Wash it in the Font of Baptisme; regenerate it by thy holy Spirit; feede it with *the sincere milke of thy Word*, till it haue knowledge *to choose the good and refuse the euill*. As it groweth in yeeres, and stature, & strength; so grant that it may *grow in* thy

grace

grace and fauour, and *increase in wisedome and in the knowledge of our Lord & Sauiour Iesus Christ.* So be it, *Amen.*

The close out of Scripture.

NOw vnto the King immortal, euerlasting, inuisible, vnto God onely wise, be honour and glory for euer and euer, Amen, 1 *Tim.* 1.17.

THE

The Sicke-mans Deuotion (when *there is yet hope of recouerie* { *In his Sickness.* / *After his Recouery.*

When thou art smitten with sickneſſe ô deuout Christian,

1 ENter into thy priuate Chamber and *commune with thine owne heart*, and ſearch out diligently the cauſe of thy Fathers diſpleaſure, Pſal. 4. 5.

2 Confeſſe the particular ſin or ſinnes, for which thy heart *ſmiteth thee* moſt with ſighs and teares, Pſal. 32. 5, 6.

3 Promiſe, and fully purpoſe amendment through the aſſiſtance of grace, Pſal. 39. 1.

4 Aduiſe with the Phyſitian of thy ſoule, and follow his godly direction, and deſire him to pray for thee, *and minister a word of comfort vnto thee*, and if thou find thy ſelfe fit for it in the beginning of thy ſickneſſe, when thou art in perfect ſence and memorie, participate of the bleſſed Sacrament,

Sacrament, rather then when thy faculties are more enfeebled, Iob. 33, 23. Iam. 5. 14.

5 Vse carefully all good meanes of Physicke and dyet for thy recouerie; yet rely not vpon the meanes, or instrument, but vpon *God*, Eccl. 38. 1. 2. Chr. 16. 12.

6 Pray to *God instantly & continually*,
- First & absolutely for the health and saluation of thy soule.
- Secondly, & conditionally, for the health of thy bodie.

7 Settle thine estate, and make thy Will, that thou mayest bee more free for holy and heauenly meditations, Isa. 38. 1.

8 Submit thy self wholly and absolutely to *God's* good wil and pleasure concerning thee, whether for life or death, 1. Pet. 4. 19

9 Reade (if thou be able) or appoint to be read vnto thee, at seaso-

seasonable times, select Chapters of Scripture, and deuout Sermons, and Prayers: Rom. 8. Philippians 1. 1. Corinth. 15. 1. Thes. 4. 2. Cor. 5. Ioh. 5. 6. 17. Heb. 12. Iob. 19. Reu. 2. 3. 21. 22. Iob 14. Isa. 38. 40.

Among other helpes in this kind

Open thy sorrow and griefe by the Hymne.
Strengthen thy faith & patience by the exhortation.
Quicken thy Zeale and Deuotion by the Prayer ensuing.

A Psalme

A PSALME FOR *the ſicke, wherein*

- The deuout Soule
  - Expreſſeth her
    - Maladie & affection.
    - Hope in God.
    - Experience & remembrance of his former goodnes.
    - Meek patience.
  - Prayeth for
    - Eaſe.
    - Helpe.
    - Recouerie.
    - Quickning grace.
    - Pardon for ſinne.
    - Wiſedome to make good vſe of ſickneſſe.

THE

THE TEXTS.

The ſicke ſoule expreſſeth her malady.

HAue mercy vpon mee ô Lord, for *I am weake*: O Lord heale mee, for my *bones* are *vexed*, Pſal. 6. 2.

My ſoule alſo is ſore *troubled*: But Lord, how long wilt thou puniſh mee! v. 3

My *Spirit vexeth* within me: and my *heart* within mee is *deſolate*, Pſal. 143. 4.

Yet I doe remember the time paſt; I muſe vpon all thy workes; yea, I exerciſe my ſelfe in the worke of thy hands, verſe 5.

Remembrance and experience of Gods goodneſſe.

I ſtretch forth my hands vnto thee: my ſoule gaſpeth vnto thee as a thirſty land, v. 6.

Heare me O Lord, and that ſoone, for my Spirit waxeth *faint*: Hide not thy face from mee, leſt I bee like vnto them that go downe into the pit, v. 7.

Thou art he that *tooke me out*

of my mothers wombe: thou wast *my hope*, when I hanged yet vpon my mothers breſt, Pſal. 22. 9.

I haue bin left vnto thee euer ſince I was borne: Thou art my God euen *from my mothers womb*, v. 10.

Hope in God.

Though I walke in the ſhadow of death, *I will feare no euill*: thy rod and thy ſtaffe comfort me, Pſal. 23. 4.

Lord what is my hope? Truly my *hope is euen in thee*, Pſal. 39. 5.

I became *dumbe*, and *opened not* my mouth; for it was thy doing, v. 10.

Meeke patience.

I will *patiently abide* alway: and praiſe thy name more, and more, Pſal. 71. 12.

Prayeth for eaſe.

O Lord rebuke mee not in thine anger, nor chaſten mee in thy *heauy diſpleaſure*, Pſal. 6. 1.

The ſorrowes of my heart are enlarged; O bring me *out of my trouble*, Pſal. 25. 16.

Helpe.

Heare ô Lord, and haue mercy;

mercy vpon me; Lord bee thou *my helper*, Pſal.30.11.

Turne thee ô Lord, and *deliuer my* ſoule: ô *ſaue mee* for thy mercies ſake, Pſal.6.4. *Recouery.*

For in death no man remembreth thee: and who will giue thee thankes in the pit? v.5.

What profit is there in my blood, when I goe downe to the pit? Pſal.30.9.

Shall the duſt giue thanks vnto thee? Or ſhall it declare thy truth? v.10.

Take thy Plague away from me: I am euen conſumed by the meanes of thy heauy hand, Pſal. 39.11.

Quicken mee ô Lord for thy names ſake; and for thy righteouſneſſe ſake, bring my ſoule *out of trouble*, Pſal.143.11. *Quickening grace.*

Enter not into iudgement with thy ſeruant; for in thy ſight ſhall no man liuing be iuſtified, v.2. *Pardon for ſinne.*

O *remember not the ſinnes and offences* of my youth; but accor-

ding to thy mercy thinke vpon me, ô Lord, for thy goodneſſe, Pſal.25.6.

Deliuer me from all mine *offences*; and make me not a rebuke to the fooliſh, Pſal.39.9.

wiſedome. O teach mee to number my daies, that I may apply my heart *vnto wiſedome*, Pſal.90.12.

An

An Admonition to the Sicke.

THE ANALYSIS.

Euery good Christian ought to struggle with his infirmities, & labour to compass his minde to meet patience in sicknesse; especially considering that sickness is—

1 His heauenly Fathers visitation, whose
- 1 Power cannot bee resisted.
- 2 Will must be obeyed.
- 3 Goodnesse must bee acknowledged in sending vs good as well as euill.

2 A deserued scourge for his sinne.

3 Sent in loue to him for his good
- 1 To weane him from the loue of the world.
- 2 To strengthen the spirit in him, and tame the flesh.
- 3 To breed in him a loathing and detestation of sin in generall, the cause of all afflictions.
- 4 To call him home, and bring him to a sence & acknowledgement of his particular sinne.
- 5 To proue the truth and sincerity of his faith and loue.
- 6 To saue him from eternall punishment for his sinne.
- 7 To make him seeke more earnestly to *God*, who will be found of him, and (if his appointed time bee not come) manifest his glory in deliuering him fro the very iawes of death.

THE TEXTS.

Sickneſſe is God's viſitation: who is the Father of our Spirits, and cannot be reſiſted.

WEe haue had Fathers of our fleſh which *corrected vs*, and wee gaue them reuerence, ſhall wee not much rather be in *ſubiection to the Father of Spirits*, and liue? Heb. 12.9.

Who hath euer *reſiſted* his will? Rom. 9.19.

He is able to *ſubdue all things* to himſelfe, Phil. 3.21.

Hee *draweth the mighty* with his power: he riſeth vp, and no man is ſure of life, Iob 24.21.

Will hee pleade againſt mee with his *great power*? Iob 23.6.

God is *greater then man*, Iob 33.12.

Why doeſt thou ſtriue againſt him? for hee giueth not account of any of his matters. v. 13.

Muſt be obeyed.

Thy will be done, &c. Mat. 6. 10.

Father, if it be poſſible let this cup

cup passe from me, Mat 26.39.

Yet not as I will, but *as thou wilt*, v.16.

I held my peace, because it was *thy doing*, Psal.39.10.

Sanctifie the Lord *God* in your hearts, &c. 1 Pet.3.11.

Let them that suffer according to the will of *God, commit the keeping of their soules* to him in well doing, as vnto a faithfull creator, 1 Pet.3.19.

Wee haue *receiued good* at the hands of God, and shall wee not receiue euill? Iob 2.10.

From whō we receiue good.

Affliction commeth not forth of the dust, neither doth trauaile come forth of the ground, Iob 5.6.

I will make thee *sicke* in *smiting thee*, because of thy *sinne*, Micha 6.13.

Man suffereth *for his sinne*, Lam.3.39.

It is a scourge for our sins.

Wee know that all things worke together *for good* to them that loue God, Rom.8.28.

It is sent for our good

To weane vs from the world.

The heate beate vpon the head of IONAS that he fainted, and wished in himselfe to dye, and said, It is *better* for me *to die* then to liue, Ionah 4.8.

And ELIAH *requested that he might die*: It is enough Lord, take away my life; I am no better then my Fathers, 1 Kings 19.4.

We that are in this Tabernacle *doe groane* being burdened, 2 Cor. 5.4.

To tame the flesh, and strengthening the Spirit.

That I should *not bee exalted* aboue measure, there was giuen me a *Thorne in the flesh*, 2 Cor. 12.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses; for when I am weake, then am I *strong*, v. 10.

To make vs loath sin.

Though our outward man decay, our inward man is *renewed*, &c. 2 Cor. 4.16.

My *wounds stinke*, and are corrupt through my foolishnesse,

liſhne ſſe, Pſal. 38.5. vid. Pſal. 38.4.

Let vs *ſearch*, and *trie our* waies, and turne againe to the Lord, Lam. 3.40.

To bring vs to acknowledgement of our ſins in ſpeciall.

I truly am ſet in the Plague; and my heauineſſe is euer in my ſight, Pſal. 38.17.

I will *confeſſe my wickedneſſe*, and be *ſorrie for my ſinne*, verſe 18.

The people *turneth not* to him that ſmiteth them, Iſa 9.13. ſee Ezra 9.13.

The thing that I ſo greatly feared is fallen vpon me, Iob 3. 25.

We haue tranſgreſſed, and rebelled, and thou haſt not pardoned, Lam. 3.42.

Though he ſlay me, yet will I *truſt* in him, Iob 13.15.

To proue ſincerity of our faith and loue.

He ſhall alſo be my ſaluation, for an *hypocrite ſhall not come before him*, v. 16.

And though all this be come vpon vs, yet *doe we not forget thee*,

nor behaue our ſelues frowardly in thy couenant, Pſal. 44. 18.

Our heart is *not turned backe; neither our ſteps gon out of the way*, v. 19.

No not when *thou haſt ſmitten vs* into the place of *dragons*, and couered vs with the ſhadow of death, v. 20.

To keepe vs from euerlaſting torments.

We are chaſtened of the Lord, that we ſhould *not be condemned with* the world, 1 Cor. 11. 32.

To make vs ſeeke more earneſtly to God.

I will bee vnto *Ephraim* as a Lyon, and as a roaring Lyon to the houſe of *Iudah*; I will teare, and goe away, Hoſea 5. 14.

I will goe and returne to my place, *till they acknowledge their offences*, and ſeeke my face: In their affliction they will ſeeke me early, v. 15.

Hee would haue filled his belly with the huskes that the ſwine did eate, and no man gaue vnto him, Luke 15. 16.

And when he came to himſelf he ſaid, How many hired ſeruants

uants in my Father's house haue meate enough, and I perish with hunger? v.17.

I will arise and goe to my Father, &c. v.18.

When in their trouble they turned to the Lord *God* of Israel, and sought him, *hee was found* of them, 2 Chron. 15.4. *Who will be found of vs.*

In wrath, or, in the middest of iudgement *thou remembrest* mercy, Abak. 3.2.

I kill, and *make aliue*; I wound, and *I heale*, Deut. 32.39. *And shew his glory in our recouery.*

The Lord bringeth downe to the graue, and *bringeth vp*, 1 Sam. 2.6.

This man was borne blinde, that the *worke of God* might bee shewed in him, Ioh. 9.8.

This sickneſſe is not vnto death, but *for the glory of God*, that the Son of God might bee *glorified* thereby, Ioh. 11.4.

For wee had the Sentence of death in our selues, that wee should not trust in our selues, but

in

in God that raiſeth the dead, 2. Cor. 1. 9, 10.

Who hath deliuered vs from ſo great a death, and doth deliuer: in whom wee truſt that he will yet deliuer vs, vet. 11.

A Prayer for the Sicke.

FAithfull Creator, and preſeruer of all men, eſpecially of thine Elect, whom thou ſmiteſt in mercie, and *chaſteneſt in* loue, and *correcteſt* in tender compaſſion, and *wounding and healing againe, killing and reuiuing*, bringing downe to the gates of hell, and raiſing vp from thence againe: Look downe, I beſeech thee, vpon thy poore proſtrated ſeruant grieuouſly puniſhed, and afflicted in body with the ſmart of my paine, and much more troubled and terrified in minde with the ſence of my ſinne, and feare of thy heauie diſpleaſure. My paines and pangs of my ſickneſ,

nes, O Lord, are bitter, yet the remembrance of my sin is more bitter vnto mee, and the apprehension of thy wrath far exceedeth both. Whilest I enioyed health and prosperitie, the ioy of all my ioyes was in thy loue; and so now in my misery & sicknes, the sorrow of all my sorrowes, and anguish of all my paines, is in the feeling of thy wrath. This is the very venome of the arrow that sticketh in me. It is *gall* to my taste, and *wormwood* to my mouth, and the sharpest *vineger* in my festered sores, and *a burning fire in my bones*. I confesse to thy glory and my shame, that *of very faithfulnesse and goodnesse to mee*, thou hast layd this scourge vpon me, to the end, that by the stripes of my flesh, my spirit might be healed, *and saued in the day of my Lord* IESV. I fostered snakes secretly in my bosome; I cherished priuate sin in my conscience, & now they haue stung

me.

me. I tooke too much delight in worldly comforts, and therefore thou haſt ſawced them with ſorrowes. My wanton fleſh pampered vp with eaſe and daintie fare, *ſpurned at thy word*, and grew head-ſtrong againſt thy Spirit, and therefore thou haſt tamed it with the ſharpe whip. I was in a kind of a ſpirituall Lethargie, till thou didſt awake me with the ſtroke of thy hand. There grew a Call ouer my conſcience, which this thy chaſtiſement hath plucked away. I felt an Itch of impure luſts & deſires in all parts of my ſoule, but thy Rod hath *killed it*. I valued not the benefit of health as I ſhould haue done; and therefore thou haſt taught me it by my paine. In my proſperity, *I remembred not the afflictions of my brethren*, and therefore thou haſt afflicted mee like vnto them. I wept not for the calamities of thy people, I ſhed no teares for the publike

ruines

ruines of the Church, and therefore thou haſt drawne from mee abundance of them for my priuate griefes. *I put from mee ſtill the euill day*, and therefore thou haſt brought it neere vnto mee. All this haue I *done*, and therefore moſt iuſtly all this do I *ſuffer*. And becauſe I know that *it is good for mee* thus to be diſciplined by thee; *I humble my ſelfe vnder thy mighty hand*, and kiſſe this thy Rod which imprints in my fleſh a ſence of my ſinne, and a marke of thy loue, and maketh my body black and blew; but I truſt (through thy grace) ſhall make my ſoule appeare faire and beautifull in thine eyes. Oh that I could frame my ſelfe to perfect patience, that my abiding thy will might as wel pleaſe thee, as my diſobeying thy will hath diſpleaſed thee. *My ſpirit is willing, but my fleſh is weake.* I ſtriue with *the rebellions of my heart and* corruptions, *but they are too ſtrong for mee.* Faine

Faine would I ſilence all clamorous paſſions, *and let patience haue her full worke vpon me*; but the loathſomeneſſe, and painfulneſſe, and tediouſneſſe of my diſeaſe drowne all my ghoſtly comforts, and make me *euen rore for the diſquietnes of my heart. O Lord thou knoweſt all my deſires, and my groanes are not hid from thee. Thou knoweſt whereof I am made, thou vnderſtandeſt that I am but duſt*; & wilt thou contend with *duſt & aſhes? O Father of mercy, and God of all conſolation, lay no more vpon* me then thou wilt giue me ability to beare. Either aſſwage and diminiſh my paine, or increaſe my ſtrength: either ſhorten my ſickneſſe, or lengthen (I beſeech thee) my patience. I acknowledge my many ſins deſerue many ſtrokes, & grieuous ſins ſmart ſtrokes; *but my fleſh is not of yron, nor my ſinews of braſſe*, nor my heart of Oke, to endure ſo many blowes and re-iterated cuts of

thy

thy *axe*. Neither could my ſufferings (if I could endure as much for ſin as any of thy bleſſed Saints and Martyrs haue ſuffered for righteouſneſſe) thereby ſatisfie for the leaſt of my ſins. For thy Maieſty is infinite, and my offences therefore infinite; thy mercy toward me is infinite, and my ingratitude towards thee thereby made infinite. Thy law eternall, and my gilt conſequently, for the breach thereof, eternall. But thy Son a perſon of *infinite* dignity, out of his *infinite* loue to mankinde hath layed downe his life, a price of *infinite* value, to diſcharge the *infinite* debt of my ſins. Wherefore, I beſeech thee, looke not vpon my ſin, but vpon thy Son: weigh not my tranſgreſſions, but his merits. Thy iuſtice is fully ſatisfied by him; O confirme thy mercies vnto me. As I haue, in the *cup of trembling*, taſted thy iuſtice & my ſins: ſo grant that in the

the *cup of ſaluation* I may taſte thy mercie, and my Sauiour's merits. Bleſſe all the meates, and drinks, and medicines, which I ſhall receiue from the hand of the Phyſitian to the repaire and recouery of my bodily health; and ſanctifie all the bitter potions which thou haſt, and ſhalt miniſter vnto mee to the reſtoring of my ſoule's health. Comfort my fainting Spirit, and *ſtrengthen my feeble knees*, and ſupport my weake hands, and reuiue my deaded heart; and ſo powerfully aſſiſt me with thy Spirit of ſtrength, that I may with confidence call vpon thee, with patience endure this tryal, with hope expect thy good pleaſure, with wiſedome make vſe of this thy viſitation, and with thankfulneſſe euer praiſe thy goodneſſe and mercy for my ſafe recouery, if it may ſtand with thy bleſſed will; whereunto I fully ſubmit, and wholy reſigne my ſelfe now and for euer, *Amen.*

THE

The Sicke-mans Deuotion after his *Recouerie.*

The Admonition or Exhortation to Thanksgiuing.

THE ANALYSIS.

For perpetuall Thanksgiuing, & a grate-full acknowledgement of *God's* bles-sing, we haue in Scripture:

1 Examples of
- CHRIST.
- The Angels.
- The Saints
  - In heauen.
  - On earth.

2 Reasons drawn from the consideration of *God* his
- Precepts.
- Promises.
- Benefits
  - Past.
  - Present.
  - To come.

THE

THE TEXTS.

For thankfulneſſe.

I Thanke thee, ô Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reuealed them vnto babes, Mat. 11.25.

Examples of Chriſt.

And he tooke the ſeuen loaues, and the fiſhes, and *gaue thankes*, and brake them, Mat. 5.36.

And he tooke the cup, and when he had giuen thankes, he gaue it to them, Mat. 26.27.

And when he had *giuen thanks*, he tooke bread and brake it, Luk. 22.19.

The Angels

And all the *Angels* that ſtood round about the Throne, and about the Elders, and the foure beaſts, fell downe on their faces, before the Throne, and worſhipped God, ſaying, (Reuel. 7.11.) Amen: Bleſſing, and glorie, and wiſedome, *and thanksgiuing*, and honour, and power, and might, be vnto *God* for euer, v. 12.

The Saints in heauen.

Glorie be to God on high, on earth

earth peace, and good will towards men.

Those beasts gaue glorie, and honour, and *thanks*, to him that sate on the Throne, who liueth for euer, Reuel. 4. 9. *The Saints on earth.*

And he blessed him, and said, Blessed be *Abraham* of the most high God possessor of heauen and earth, Gen. 14. 19: *Melchizedeck.*

And *blessed be the most high God* who hath deliuered thine enemies into thy hand, ver. 20.

I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed to thy seruant. For with my staffe I passed ouer this Iordan; and now I am become two bands, Gen. 32. 10. *Iacob.*

And when they heard that the Lord had visited the children of Israel, and that he looked vpon their afflictions, they bowed their heads, *and worshipped*, Exod. 4. 31. *The people of Israel in Moses time*

Then sang *Moses* and the children *Moses.*

children of Israel this song vnto the Lord, saying, I will sing vnto the Lord, for he hath triumphed gloriously; the horse & the rider hath he throwne in the Sea, Exo. 15.1.

Deborah. Barak. Then sang *Debora, and Barak*, &c. Iud 5.12. *& sequ.*

Anna. And *Anna* prayed vnto the Lord and said; My heart reioyceth in the Lord, my horne is exalted in the Lord, 1. Sam. 21. *& sequ. vsq. ad* 11.

Dauid. And *Dauid* spake vnto the Lord the words of this Song, in the dayes that the Lord had deliuered him out of the hand of all his enimies, &c. 2. Sam. 22.1. *& sequ.* See Psal. 8. 9. 18. 21. 27. 30. 34. 45. 46. 47. 48. 65. 66. 68. 75. 77. 81. 85. 89. 92. 95. 96. 98. 99. 100. 103. 104. 105. 107. 108. 111. 113. 115. 117. 118. 124. 134. 135. 136. 138. 144. 145. 146. 147. 148. 149. 150.

Salomon. *Blessed be the Lord God* that hath giuen rest vnto his people Israel

Israel, according to all that he had promised, and hath not failed one word of all his good promises which he promised by the hand of Moses his seruant, 1. Kin 8.5.

Blessed be the Lord God of our Fathers who hath put such a thing as this in the Kings heart, Ezr. 7.27. *Ezra.*

O Lord thou art my God, *I will exalt thee*, I will praise thy Name, for thou hast done wonderfull things; thy counsels of old are faithfulnesse and truth, Isay 25.5. *Isaiah.*

The writing of *Ezekiah* king of Iuda, when he had beene sick, and was recouered of his sickenesse, *Isaid, &c.* Isa. 38.9. 20. *vsq.* ad 21. *Ezekias.*

Then was the secret reuealed vnto *Daniel* in a night vision; then *Daniel blessed the God* of heauen, Dan. 2.19. *Daniel.*

Blessed be the Name of God for euer and euer, for wisedome, and might

might are his, verse 20.

I thanke thee and praise thee ô thou *God* of my fathers, who hast giuen me wisedome, and might, and hast made knowne vnto me what we haue desired of thee, v. 23.

Ionah. I will *sacrifice vnto* thee with the voice of *thanksgiuing*; I will pay that I haue vowed: Saluation is of the Lord, Ionah 2.9.

Marie. MARIE said; My soule doth *magnifie* the Lord, &c. Luke 1. 46.

Zacharias. *Blessed be the Lord God* of Israel, &c. v. 68.

The Shepheards. And the shepheards returned, *glorifying and praising God* for all the things that they had heard and seene, Luke 2.20.

The man taken with a Palsie. And immediately he rose vp, and departed to his owne house, *glorifying God*, Luke 5.25.

The people. And there came feare on all, and they *glorified God* saying, A great Prophet is risen among vs, and *God* hath visited his people, Luke 7,16. When

When he had laid hands on her, immediatly she was made straight, *and glorified God*, Luke 13.13. — *The woman that had a Spirit of infirmity.*

And one of them (when he saw that he was healed) turned backe, and with a loude voyce *glorified God*, Luke 17.15. — *One of the Lepers.*

And immediatly hee receiued his sight, and followed him, *glorifying God*; and all the people when they saw it, *gaue praise vnto God*, Luke 18.45. — *The blinde man.*

And he leaping vp, stood and walked, and entred with them into the Temple, walking, and leaping, and *praising God*, Acts 3.8. — *The Lame.*

Paul, when he saw the brethren, *thanked God*, and tooke courage, Act. 18.15. — *Paul.*

I *thanke God* alwayes &c. Rom. 7.21. See 1. Cor. 14. 14.10. 30. 14.18.15.57. 2. Cor. 9.15. Eph. 1.16. Phil 1.3. Col. 1.12. 1. Thess. 1.2. 2.13. 2. Tim. 1.3. Phil. 4.

To him be *glorie*, *and domi-* — *Peter.*

nion for euer. 1. Peter 5. 11.

Iude. To the onely wise *God* our Saiiour be *glorie and maiesty*, dominion and power, now and for euer, Iud 25.

Iohn. To him that hath loued vs &c. be *glorie, and dominion for euer and euer*, Reuel. 1.5.6.

Precepts. *Offer* vnto *God thanksgiuing*, and pay thy vowes to the most High, Psal. 50.14.

Turne to the Lord; say vnto him, Take away all iniquity, and receiue vs graciously; so we will *render the calues of our lips*, Hos. 14.2.

Let no vncleanenesse &c. be once named amongst you: neither iesting, which is not conuenient; but rather *giuing of thanks*. Eph. 5.3,4.

In euery thing by prayer and supplication with *thanksgiuing*, let your requests be made knowne vnto *God*, Phil. 4.6.

Giuing thanks to the Father, which hath made vs meete to be parta-

partakers of the inheritance of *the* Saints in light, Col. 1. 12.

Being rooted and built vp in him, and eſtabliſhed in the faith, as ye haue bin taught, abounding therein with *thanksgiuing*, Col. 2. 7.

Whatſoeuer ye do in word or deede, doe all in the name of the Lord Ieſus, *giuing thankes to God* and the Father by him, Col. 3. 17.

Continue in prayer, and watch in the ſame with *thankeſgiuing*, Col. 4. 2.

In euery thing *giue thankes*; for this is the wil of *God* in Chriſt Ieſus concerning you, 1 Theſ. 5. 18.

Wee are bound to *thanke God* for you alwaies brethren, 2 Theſ. 1. 3. 2. 13.

I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and *giuing of thankes* bee made for all men, 1 Tim. 2. 1.

Commanding to abstaine from meates, which *God* hath created to bee receiued with *thanksgiuing*, 1 Timothie 4. 3.

By him therefore let vs *offer the sacrifice of praise to God* continually, that is, the fruit of our lipps, *giuing thankes* to his Name.

See more at the end of the preparatory Admonition to Prayer.

A PSALME OF THANKSGIVING for recouerie.

I Will magnifie *thee ô* Lord, *for thou hast set mee vp; and not made my* (spirituall) *foes to triumph ouer me, Psal.30.1.*

O Lord my God, *I cryed vnto thee, and thou* heardest me, *v.2.*

Thou Lord hast brought my soule *out of hell; thou hast kept my* life *from them that go downe into the pit, v.3.*

Sing praises *vnto the Lord ô ye Saints, and* giue thankes *vnto him for a remembrance of his holinesse, v.4.*

For his wrath endureth but for the twinkling of an eye, and in his pleasure is life: heauines

may endure for a night, but ioy commeth in the morning, v.5.

O what great troubles and aduerſities haſt thou ſhewed me! Pſal.71.18.

Yet diddeſt thou turne and refreſh me; *and broughteſt me from the deepe of the earth a-gaine.*

Thou haſt turned my heauineſſe into ioy; *thou haſt put off ſackloth, and girded me with* gladneſſe, *Pſal.30.11.*

Praiſe the Lord *ô my ſoule, and all that is within me* praiſe his *holy Name, Pſal.103.1.*

Praiſe the Lord *ô my ſoule, and forget not all his benefits, v.2.*

which forgiueth all thy ſin, and healeth all thine infirmities, *v.3.*

which ſaueth thy life from deſtruction, *and crowneth thee with*

with mercy, and louing kindnes, v.4.

Which ſatisfieth thy mouth with good things, and maketh thee young, and luſtie as an Eagle, *v.*5.

The Lord is full of compaſſion *and mercie, long ſuffering, and of great goodneſſe, v.*8.

O taſte, and ſee how gracious the Lord is: bleſſed is the man that truſteth in him, Pſal. 34.8.

The Lord is my ſtrength, *and my ſong, and is* become my ſaluation, *Pſal.* 118.14.

The voice of ioy and health *is in my dwellings: the right hand of the Lord bringeth mighty things to paſſe, v.*15.

The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to paſſe, v. 16.

I will not dye, but liue, *and declare the workes of the Lord*, *v.*17.

The Lord hath chastened, and corrected me, but hee hath not giuen me ouer vnto death, *v.*18.

Open me the gates of righteousnesse, that I may goe in, and giue thankes *to the Lord*, *v.*19

A Thanksgiuing for recouery.

O Lord *God of my health & ſaluation*, who haſt *knowne my ſoule in trouble*, and diddeſt *make my bed in my* paine-full & dangerous *ſickneſs*, and haſt now raiſed me out of it to *ſtand before* thee: I *offer* now *vnto thee the calues of my lippes*, and the *ſacrifice* of my body and ſoule; which thou firſt gaueſt, and now haſt reſtored vnto me. Becauſe I employed not the faculties of my ſoule, and members of my body, as I ſhould haue done; thou bereauedſt mee of the ſtrength, and vigour, and vſe of them for a ſeaſon. But now, becauſe *thy compaſſiõ failes not*, thou haſt returned them to me againe. Wherefore I conſecrate and deuote them perpetually to thy ſeruice; no longer deſiring the

vſe of them, then they may bee *ſeruants* vnto me *of righteouſneſſe vnto holineſſe*. What I vowed in my ſickneſſe, by thy helpe I will carefully performe in my health. As I am in the *ſtate* of my body, ſo by the power of thy renewing grace, I will become in the eſtate of my ſoule, a new man. My *broken* heart which thou haſt healed, ſhall now *entirely* loue thee; my feeble knees and *looſe bones* which thou haſt ſetled, ſhall day and night bowe vnto thee: My enthralld mẽbers which thou haſt ſet free, ſhall cheerefully ſerue thee: My weake hands which thou haſt ſtrẽgthened, ſhal continually be *lifted vp vnto thee*: My tyed tongue which thou haſt looſened, ſhall vnfold thy mercies: My deafe eares which thou haſt opened, ſhall *heare thy voyce*: My harſh, and hoarſe, and faint voice which thou haſt cleared, ſhall ſing alowde, a *ſong of mercy and iudgement*. For in thy former

mercies

mercies thou forgotteſt not iudgement to make mee know mine euil; and in the latter iudgement, thou *remembredſt mercy*, to make me know thy goodnes. By thy iudgement, thou haſt taught me to know my ſelf, and by thy mercies to know thee. *Before I was troubled I went wrong*; but now, ſith thou haſt ſet me right, *I will run the way of thy Commandements.* I will perpetually renew and refreſh the memory of this ſingular benefit, whereby thou haſt renewed and reſtored me, and by the ſmart of my paine *made mee vnderſtand wiſedome ſecretly. Thy rod and thy ſtaffe as they haue comforted* and ſupported mee, ſo they haue beate many profitable inſtructions into me. By thy ſcourge which peirceth the fleſh, and entereth into the heart and bowells, I learne that *thou requireſt truth in the inward parts, and ſearcheſt the reines and the heart.* By thy *rod* which

at

at once ſtriketh all the parts of my body, though it fall heauieſt vpon one particular, I learne, that though *ſinne reigneth and rageth* in one kinde more then another, yet that my whole *ſoule is diſeaſed. The whole head is ſicke, and the whole heart is faint.* My fits were many, becauſe my ſins were multiplyed. My paine increaſed, becauſe my ſins were aggrauated. *My wounds ſtanke, and were corrupt through my fooliſhneſſe*: the inſufferable anguiſh whereof, as it gaue me a quicke touch of my ſin, ſo alſo a liuely ſence of the benefit of health. By my *confining* to my chamber, thou taughteſt me what is the benefit of *liberty*; by the *weakeneſſe* of my limmes, what is the benefit of *ſtrength*; by my *want* of *appetite*, what the benefit of a *ſtomacke is*; by the *miſſing my friends*; what the benefit of *ſociety is*; by my continuall *watching*, what the benefit of *reſt*, and *repoſe is*; by the

the *ſtupidity and deadneſſe of* al my parts, what the benefit of the *ſenſes is*. Alas, what is a crowne beſet with *rubies*, to a man that hath a *carbuncle* in his head? What is a chaine of *pearles* to one that hath a *ſquinſie* in his neck? Or a collar of *Eſſes* to him that hath an *impoſtume* on his breſt? Or a diamond *ring* to him that hath the *gowte* in his finger? Or the golden *garter* to him that hath the *crampe* in his leg? What are melodious *ſongs* to the *deafe*? Beautifull *pictures* to a *blinde* man? Dainty *diſhes* to a man that hath loſt his *taſte*? What are large *reuenewes* to him that poſſeſſeth nothing but his *bed*? What are all to him that is tormented in body with the pangs of death, or troubled in minde with the horror of hell? I confeſſe vnto thee ô Lord, that in my health I often read in the Scriptures, and heard this note from the ſweete ſingers of Iſrael, that

worldly

worldly delights and comforts were vaine, and much *like flaggs and bulrushes which men in danger of drowning catch to beare them vp, but they sinke downe vnder water with them.* I cannot denie but the golden bells of *Aaron* in thy Sanctuarie, haue often rung this lesson in mine eares, that the true *Heart's ease groweth onely in thy Paradise; that the contents of the large volume of this world is nothing but vanitie:* that *one little fit of an ague can dispossesse the happiest man aliue of his temporall felicitie.* Yet till I *learned by that which I suffered*; till thy rod had imprinted it euen in my flesh, I neuer deepely thought of it, nor so throughly assented thereunto, but I held the world (though not in admiration, yet) in too great esteeme. I secretly repined at the wealth of the couetous, and honour of the ambitious, and pleasure of the voluptuous, and accounted the liues of thy Saints,

Saints, miserable in comparison of them: *so foolish was I, and ignorant; and euen as it were a beast before thee:* But in this schoole of my sickneſſe I haue perfectly gotten by heart that which I did but *slubber* ouer before and learned by rote. In my fearefull visitation, finding by mine owne experience, that all earthly delights and comforts, leaue vs in our extremities, and cannot steed vs when we most neede; nay they rather increase then assuage our paines: I beganne to distaste them all; I grew out of loue with this life, and entertained death in my most serious thoughts; and I perswaded my selfe, that those thoughts of death shall neuer dye in me, but still liue in my memory, and vpon euery good occasion bee stirred vp and reuiued, to prepare and dispose mee to my last end, that so I may see that Basyliske first, and kill it, before it see and

kill

kill mee. O death, how bitter is thy remembrance in the pride of health? O life how bitter is thy remembrance in the misery of sickneſſe? Verily I *had vtterly fainted vnder my Croſſe, and my ſoule had bin put to ſilence*: I had ſowned, and *giuen vp*, not onely *my Ghoſt*, but thy holy *Spirit of comfort*, if thou hadſt not *ſtayed me with flagons, and comforted mee with apples*, and in my hotteſt fits cooled me with the ſweete gales of thy grace. I had fallen not onely with *Iob, to curſe the day of my birth*, but to queſtion the truth of thy Promiſes. But euerlaſting thanks bee vnto thee, who *gaueſt me victorie* ouer that fearefull tentation; and by thy holy Spirit didſt call to my mind all thoſe ſweet promiſes of thy Goſpell, whereby I *receiued comfort*, and recouered ſtrength. And now I am aſſured, and more then euer before, *perſwaded, that neither heigbt nor depth, nor princi-*

palitj,

pality, nor power, nor paine, nor pleaſure, nor ſicknes, nor health, *nor life, nor death, nor things preſent, nor things to come, ſhall euer be able to ſeparate me from thy loue in* CHRIST IESVS.

The cloſe out of Scripture.

I Said in the cutting off of my dayes, I ſhall goe to the gate of the graue, I am deprined of the reſidue of my yeeres, Iſa. 38. 10.

I ſayd, I ſhall not ſee the Lord in the land of the liuing; I ſhall behold man no more with the Inhabitants of the world, ver. 11.

Behold, for peace I had great bitternesſe; but thou haſt in loue to my ſoule deliuered it from the pit of corruption, for thou haſt caſt my ſins behind thy backe, ver. 17.

For the graue cannot praiſe thee, death cannot confeſs thee; they that goe downe to the pit, cannot hope for thy truth, ver. 18.

The liuing, the liuing, hee ſhall prayſe thee, as I doe this day, verſe 19.

The

The dying-mans deuotion.

Suppart. vlt.

The Admonitions.

The man that is breathing out his last gaspe needeth—

1 MEeke patience to endure *God's* good pleasure: Of which see the Admonitions for Good-Fridaie; for Thursday Euening, and for the sicke before.

2 Godly sorrow for all the sinnes of his life, wherby he hath grieuously displeased his heauenly Father: Of which see the Admonition for Tuesday morning.

3 Assured confidence to *commit his Soule to God as a faithfull Creator.* Of which, see the Admonition for the Child-bearing woman after her deliuery.

4 Constant perseuerance to hold on to the end. Of which, see the Admonition for Saturday morning.

5 Liuely apprehension of the ioyes

ioyes of heauen, and powers of the world to come. Of which, see the Meditation for the Sabbath Euening.

6 Christian resolution, cheerfully to *lay downe his Tabernacle*, and go willingly *to the Father of spirits*. Of which, see the Admonition for Saturday Euening.

7 A peaceable disposition to forgiue all his enemies, *and depart in peace*, as with *God*, so also with all men. Of which, see the Admonition for Thursday Morning.

8 A charitable, and compassionate affection to *consider the poore* and destitute, according to his estate and wealth to help and succour them, that so by their prayers he may be receiued *into euerlasting habitations*. Of which, see the Exhortation for Wednesday morning.

In

In the extremity of bitter pangs consider ô deuout Christian:

1 Thy sins deserue a sharper scourge yet.

2 All thou sufferest is nothing to what *Christ* endured for thee.

3 Other Saints and holy Martyrs haue abided a harder tryall, and more grieuous afflictions, & many more terrible conflicts, and yet haue been *more then Conquerours through Christ.*

4 It is a thousand times better to be corrected here (though neuer so seuerely) then eternally tormented in hell.

5 *God* wil not lay more vpō thee thē he will giue thee *ability* to beare, & therfore will vndoubtedly asswage thy paine or increase thy patience.

6 The extremity of thy *paines* wil be but a short time; for *God* wil either take them from thee, by recouering thee; or thee from them, by deliuering thee out of the body.

7 The more grieuous thy paines are, the greater thy reward shall be, if thou patiently endure them.

THE

THE TEXTS.

IT is the Lords mercy that wee are not *vtterly consumed*, because his compassion fails not, *Lam.*3. 20.

If thou Lord shalt marke iniquities, O Lord, *who shall stand*, (or who may abide it?) Psalm. 130. 3.

He hath not dealt with vs after our sinnes, nor rewarded vs *after our iniquities*, Psal. 103. 10.

Like as a Father pitieth his children: so the Lord pitieth them that feare him, ver. 13.

For he knoweth our frame; he remembreth that we are but dust ver. 14.

The sinners in Sion are afraid; fearfulnes hath surprized the hypocrites, who shall dwell with the deuouring fire; who among vs shall dwel with *euerlasting burning*? Is. 33.

Tophet is ordained of old; yea for

In thy extremest fit, meditate vpon,
t The heinousnes of thy sin deserving a sharper scourge.

2 The vnsufferable torments of hel, which by these tē-porall chastisements are preuented.

for the King it is prepared. Hee hath made it deep and large; the pile therof is *fire* and *much wood*; the breath of the LORD, like a *ſtreame of Brimſtone* doth kindle it, Iſa. 30. 33.

A fire is kindled in mine anger, and it ſhall burne to the *loweſt hell*, Deut. 32.22.

The Sonne of man ſhall ſend his Angells, and they ſhall gather out of his Kingdome all things that offend, and them wch doe iniquity, Mat. 13.41.

And ſhall caſt them into a *furnace of fire*; there ſhall be *weeping, and gnaſhing of teeth*, verſe 42.

Whoſe fan is in his hand, and hee will throughly purge his floore, and gather his wheat into his garner, but *burne up the chaffe with vnquenchable fire*, Mat. 3.12.

Suffering the vengeance of *eternall fire*, Iud. 7.

Send *Lazarus* that he may dip the tip of his finger in water, and coole my tongue, for I am *tormented*

mented in this flame, Luk. 16. 24.

Where the worme dyeth not, and the *fire is not quenched*, Mar. 9. 44. 46.

In *flaming fire*, taking vengeance of them that knowe not God, 2. Thes. 1. 8.

Binde him hand and foot, cast him into *vtter darknes*, there shall bee *weeping and gnashing of teeth*, Mat. 22. 13.

To whom the *mist of darknes*, is reserued for euer, 2. Pet. 2.

He hath reserued in euerlasting *chaines of darknes* vnto the iudgement of the great day, Iud. 6.

The same shall drinke of the wine of the wrath of *God* which is powred out without mixture into the cup of his indignation, and he shall be *tormented with fire and brimstone* in the presence of the holy Angels, and in the presence of the Lambe, Reu. 14. 10.

And the *smoke of their torments* ascendeth vp for euer, and euer, ver. 12.

These

These both were cast aliue into *a lake of fire burning with brimstone*, Reu. 19. 20.

Depart from me ye cursed into *euerlasting fire* prepared for the diuel and his angels, Mat. 25. 41.

And they haue *no rest* day nor night, Reu. 14 12.

And the diuel that deceiued them was cast into the *lake of fire and brimstone*, where the beast and false Prophets are, and shall be *tormented day and night* for euer and euer, *Rem.* 20. 10.

3 The vnconceiuable paines and sorrowes which Christ endured for thee.

How much she hath glorified her selfe, and liued deliciously, so much *torment & sorrow* giue her, Reu. 18. 7.

He began to be *sorrowfull*, and *very heauy*, Mat, 26. 37.

Then sayd he vnto them, *My soule is exceeding sorrowfull*, euen vnto death, Mat. 26. 38.

And being in an *agony* he praied more earnestly; and his sweat was as it were great droppes of bloud falling downe to the ground,

ground, Luke 22.44.

There ſtood by the Croſſe of Ieſus his Mother, and his Mother's ſiſter, &c, Ioh. 19. 25.

And Ieſus cryed with a loud voice, ſaying; My God, my God, why haſt thou forſaken mee! Mar. 15. v. 34.

Pilate releaſed *Barabbas*; and deliuered Ieſus vnto them, when he had *ſcourged him*, to be *crucified*, Mar. 15.15.

The Souldiers plotted a crown of thorns, and put it on his head, Ioh. 19.2.

And hee bearing his croſſe, went forth into a place called, *The place of a skull*, ver. 17.

Where they *crucified him, &c.* ver. 18.

One of the Souldiers with a ſpeare *pierced his ſide*, and forthwith came there out water and bloud, ver. 34.

In the daies of his fleſh when he had offered vp prayers & ſupplications, with ſtrong crying

and teares, vnto him that was able to saue him from death, and was heard in that he feared, *Heb.* 5.7.

Though he were a sonne, yet learned hee obedience by the things which he *suffered*, v. 8.

Christ also *suffered* for vs, leauing vs an example that wee should follow his steps, 1. Pet. 2. 21.

There hath no such tentation taken you, but such as is common to men, 1. Cor. 10. 13.

The same afflictions are accomplished in your brethren that are in the world, 1. Pet. 5. 9.

4 The afflictions of Gods Saints equalizing & farre surpassing thine Iob.

Satan smote *Iob* with *sore biles* from the sole of his foote to the crowne of his head, Iob. 2. 7.

And he took him a potsheard to scrape him withall; and hee *sate downe in the ashes*, ver. 8.

I haue sinned, what shall I do vnto thee, O thou Preseruer of men? why hast thou set mee as a mark against thee, so that I am

a bur-

a burden to my ſelfe? Iob. 7. 20.

Let the day periſh wherein I was borne, and the night in wch it was ſayd: There is a man-child conceiued, Iob. 3. 3.

Let that day be darkneſſe, let not *God* regard it from aboue, neither let the light ſhine vpon it, ver. 4. *& ſeq.*

I am *troubled*, I am *bowed downe* greatly, I goe *mourning* all the day long, Pſal. 38. 6. *Dauid.*

My loynes are filled with *a loathſome diſeaſe*, and there is *no ſoundneſſe* in my bones, v. 7.

I am *feeble* and *ſore-ſmitten*; I haue *roared* by reaſon of the *diſquietnes of my heart*, v. 8.

Lord, all my deſire is before thee, and my *groaning* is not hid from thee, ver. 9. See Pſal. 6. Pſal. 22. Pſal. 102. Pſ. 130. pſ. 142. pſal. 143.

I am the man that haue *ſeene affliction* by the rod of his wrath, Lam. 3. 1. *Ieremiah.*

He hath filled me with *bitter-*

neſſe, and made me drunke with *wormwood*, ver. 15.

The Apoſtles and firſt Diſciples. Paul.

I think *God* hath ſet forth the laſt Apoſtles as it were *appointed* to *death*; for wee are made a *ſpectacle to the world*, and to Angels, and to men, 1. Cor. 4. 9.

In iournying often, in *perils* of Waters, in *perils* of Robbers, in *perils* by mine owne Countrimen, in *perils* by the Heathen, in *perils* in the Citie, in *perils* in the Wilderneſſe, in *perils* in the Sea, in *perils* among falſe brethren, 2. Cor. 11. 26.

In wearineſſe and painfulnes, in watchings *often*, in hunger and thirſt, in faſtings *often*, in cold and nakedneſſe, 2. Cor. 11. 27.

For thy ſake are we *killed all the day long*; we are accounted as ſheepe for the ſlaughter, Rom. 8. 36.

If in this life onely wee haue hope in Chriſt, then are we of all men *moſt miſerable*, 1. Cor. 15. 19.

Others

Others were tryed with *mockings and scourgings*; yea moreouer with *bonds & imprisonment*, Heb. 11. 36.

They were *stoned*, they were *sawed asunder*, they were *slaine* with the sword, they *wandred* about in sheep-skins and goate-skins, being *destitute, afflicted, and tormented*, v. 37.

Of whom the world was not worthy. They *wandred* in deserts, and mountaines, and in dennes, and in Caues of the earth, verse 38.

These are they that came out of *great tribulation*, and haue washed their robes, and made them white in the bloud of the Lamb, Reu. 7. 14.

I saw as it were a sea of *glasse mingled with fire*, and them that had gotten the victorie ouer the Beast, and ouer his image, and ouer his name, &c. Reu. 15. 2.

And they sang the Song of *Moses* and of the Lambe, v. 3.

5 *The faithfulneſſe & goodneſſe of God, who will not tempt vs aboue our ſtrength.*

God is faithfull, who *will not ſuffer you to be tempted* aboue that you are able, but will with the tentation alſo make a way to eſcape, that we may be able to eſcape, 1. Cor. 10. 14.

The *God* of all grace, who hath called vs to his eternall glorie by Chriſt Ieſus, will (after that you haue ſuffered a while) *make you perfect, ſtabliſh, ſtrengthen, ſettle you*, 1. Pet. 5. 10.

6 *The ſhort continuance of theſe paines and ſorrowes.*

For a *ſmall moment* haue I forſaken thee, but with great mercie will I gather thee, Iſa. 54. 7.

In a *little wrath* I hid my face from thee for a *moment*, but with euerlaſting kindneſſe will I haue mercy on thee, ſayth the Lord, thy Redeemer, ver. 8.

His anger endureth but *a moment*, in his fauour is life; weeping may endure for a *night*, but ioy commeth in the morning, pſ. 30. 5.

The diuell ſhall caſt ſome of you in priſon that ye may be tried,

ed, and ye ſhall haue tribulation *tenne dayes*, Reu. 2.10.

And it was ſayd vnto them, that they ſhould reſt yet a little ſeaſon, vntil their fellow ſeruants alſo, and their brethren which ſhould be killed (as they were) ſhould be fulfilled, Reu. 6.11.

7 *The incõparable reward of our patience*

The ſufferings of this preſent time are not worthy to be compared *with the glory* which ſhall be reuealed in vs, Rom. 8.18.

See the Admonition for good-Fryday.

The light affliction which is but for a moment, worketh for vs a far more *exceeding and eternall weight of glorie*, 2 Cor. 4.17.

No chaſtening for the time ſeemeth to be ioyous, but grieuous; neuertheleſſe, afterward it yeeldeth *the peaceable fruit of righteouſneſſe*, vnto them which are exercised thereby, Heb. 12.11.

If thou art terrified in conscience with the gilt of thy sinnes, and fearefully tempted to despaire, support thy selfe

with these helps

1 Most earnest prayer { of thy self / of others } for thee.

2 Bitter teares in aboundance for thy particular sinnes.

3 Restitution.

4 Reconciliation.

5 Almes deedes.

6 The comfort of thy Pastor.

7 The absolution of the Church.

8 Meditation vpon these heads especially.

1 The infinitnesse of *God's* mercie.

2 The price & value of *Christ's* bloud.

3 The efficacy of his intercession.

4 The vertue of the Sacraments.

5 The vniuersalitie and certaintie of *Gods* promises to the penitent.

6 Examples of mercy shewed to most grieuous sinners.

THE

THE TEXTS.

AND being in an Agonie, he *prayed more earnestly*, Luke 22. 44. — *Pray instantly and feruently.*

Pray alwayes with all prayer and supplication *in the spirit*, and *watching* thereunto with all *perseuerance*, Eph. 6. 18.

Be *feruent* in spirit, seruing the Lord, Rom. 12. 11.

Reioycing in hope, patient in tribulation, continuing *instant* in *prayer*, ver. 12.

Pray one for another, that yee may be healed: the effectuall feruent prayer of a righteous man auaileth much, Iam. 5. 16. — *Desire others to pray.*

What prayer, or what supplication shall be made of any man, or of all thy people Israel, when euery one shall know *his owne griefe*, and *his owne sore*, and shall spread forth his hands vnto thee, 2. Cron. 6. 29. — *Lay open thy sins and griefe in particular.*

Then heare thou from heauen

thy dwelling place, and forgiue. ver. 30.

Then *Dauids* heart *smote* him *after he had numbred* the people; and *Dauid* sayd vnto the Lord, *I haue sinned greatly in this I haue done*; and now, I beseech thee, ô Lord, take away the iniquitie of thy seruant, for I haue done very foolishly, 2. Sam. 24. 10.

Weepe abundantly. I make my *bed* to *swimme*, I *water my couch* with my *teares*, Psal. 6. 6.

And hee went out, and *wept bitterly*, Mat. 26. 75.

Restore. He shall *restore* that which hee tooke violently away, or the thing which he hath deceitfully gotten, or that which was deliuered to him to keepe, or the lost thing which he found, Leu. 6. 4.

Or all that about which hee hath sworne falsly; hee shall restore it in the principall, and shall adde a fift part more thereto, v. 5.

If I haue taken any thing from any man by false accusation, I re-

store

ſtore him foure fold, Luke 19. 8.

Goe thy way, *bee reconciled to thy brother*, and then come and offer thy gift, Mat. 5. 24. *Reconcile.*

Agree with thine aduerſarie quickly, while thou art in the way with him, ver. 25.

Forgiue, and ye ſhall be forgiuen, Luke 6. 37. *Forgiue freely.*

If ye *forgiue* not men their treſpaſſes, neither will my heauenly Father forgiue you, Mat. 6. 15.

If thy brother treſpaſſe againſt thee ſeauen times a day, and ſeauen times a day, doe returne vnto thee ſaying; *I repent*, thou ſhalt *forgiue* him, Luke 17. 4.

Be yee kinde one to another, tender hearted, *forgiuing one another*, euen *as God* for Chriſt's ſake hath forgiuen you, Eph. 4. 32.

And his Lord was wroth, and deliuered him to the tormentors til he ſhould pay all that was due vnto him, Mat. 18. 34.

So likewiſe ſhall *my heauenly Father* doe alſo vnto you, if yee *from the heart.*

from

from your heart forgiue not euery man his brother their treſpaſſes, v. 35.

O King, let my counſell be acceptable vnto thee, and breake off thy ſinnes by righteouſneſſe, and thine iniquities by *ſhewing mercy to the poore*, Dan. 4. 27.

Many ſins are forgiuen her, for ſhe *loued much*, Luk. 7. 47.

Giue alms of ſuch things as ye haue, and behold all things are cleane vnto you, Luk. 11. 41.

Giue as thou art able liberally.

Sell that ye haue, *giue alms*, prouide your ſelues baggs that waxe not old, and a treaſure in the heauens which faileth not, Luk. 12. 33.

Lay not vp for your ſelues treaſures on earth, where ruſt and moths doe corrupt, and where theeues breake through and ſteale, Mat. 6. 19.

But lay vp for your ſelues *treaſures in heauen*, where neither moth nor ruſt doth corrupt, and where theeues doe not breake

breake through, nor steale, v. 20.

And I say vnto you, *make vnto* your selues *friends of* the Mammon of vnrighteousnesse, that when yee faile they may receiue you into euerlasting habitations, Luke 16.9.

While ye haue time, *doe good vnto* all men, but especially to them of the houshould of faith, Gal. 6.10.

Charge the rich in this world, 1 Tim. 6.17.

That they *doe good*, that they be *rich in good workes, ready to distribute, willing to communicate*, v. 18:

Laying vp for themselues a good foundation against the time to come, that they may lay hold on eternall life, v. 19.

To *do good*, and to *communicate* forget not; for with such sacrifice *God is* well pleased, Heb. 13.16.

His soule draweth nigh to the graue, and his life to the destroyer, Iob. 33.22.

Seeke to thy Pastor, and desire comfort frō him, and the Church absolution.

If

If there bee a *messenger* with him, or an *interpreter* one of a thousand to shew vnto him his vprightnesse, ver. 23.

Then he is gracious vnto him, and saith; Deliuer him from going downe to the pit, I haue found a ransome, ver. 24.

He will *pray vnto God*, and he will be fauourable vnto him, hee shall see his face with ioy, v. 25.

Is any man sicke among you, let him *call for the Elders of the Church*, and let them *pray ouer him*, Iam. 5. 14.

And the *prayer of the Faithfull* shall *saue the sicke, &c.* and if hee haue committed sinnes, they shal be forgiuen him, ver. 15.

Verily I say vnto you, whatsoeuer ye shal *bind in earth* shall be *bound in heauen*, and whatsoeuer yee shall loose on earth, shall *bee loosed in Heauen*, Matth. 18. 18.

And when hee had sayd thus, he breathed on them, and sayd vnto

vnto thē, Receiue the holy Ghost, Ioh. 20. 22.

Whosoeuers sins ye *remit*, they are *remitted, vnto them*; and whosoeuers *sinnes* ye retaine, they are *retained*, verse 23.

Thy *mercy is great* aboue the heauens, and thy truth *reacheth to the clouds*, Psal. 108. 4.

The Lord is *gracious* and *full of compassion, slow* to anger, and of *great mercy*, Psal. 145. 8.

The Lord is *good* vnto all, and his *tender mercy is ouer all his workes*, Psal. 145. 9.

Thou Lord art *good*, and *ready to forgiue*, and *plenteous in mercy* to all them that call vpon thee, Psal. 86. 5.

Thou O Lord art a *God full of compassion, and gracious*, long suffering, *plenteous in mercy* and truth, ver. 15.

O giue thanks vnto the Lord for he is *good*, and his *mercy* endureth for euer, Psalm. 136. 1. 116. 1. 107. 1. 118. 1.

Medit at vpon, & by faith, apply to thy selfe Gods infinite mercy.

In

In whom we haue redemption through his *blood*, according to the *riches of his grace*, Eph. 1.6.

By his owne *blood* hee entered once into the holy place, hauing obtained *eternall redemption* for vs, Heb. 9.12.

The *precious blood* of Christ, as of a Lambe without blemish, 1 Pet. 1.19.

This is the Cup of the New Testament *in my blood*, which is *shed for you*, Luke 22.10.

The Church of *God* which he hath *purchased with his own blood*, Acts 20.28.

Much more, being now *iustified by his blood*, we shall bee saued from wrath through him, Rom. 5.9.

Ye are made *nigh* by the *blood of Christ*, Eph. 2.13.

For he is *our peace*, v. 14.

If the blood of bulls and of goates, and the ashes of an heifer, sprinkling the vncleane, sanctifieth to the purifying of

the

the fleſh, Heb. 9. 13.

How much more ſhall the *blood of Chriſt*, who through the eternall Spirit offered himſelfe to *God* without ſpot, *purge our conſciences from* dead workes? verſe 14.

The *blood of Ieſus Chriſt his* Son *cleanſeth vs from all ſinne*, 1 Ioh. 1.7.

If any man ſin, wee haue an *Aduocate* with the Father, *Ieſus Chriſt the righteous*, 1 Iohn 2.1.

And he is the propitiation for our ſins, and not for ours onely, but alſo for the ſins of the whole world, v. 3.

Theſe haue *waſhed their robes*, and made *them white in the blood* of the Lambe, Reu. 7.14.

Thou haſt *redeemed vs* by *thy blood* to *God*, Reu. 5.9.

I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keepe them *from the euill*, Ioh. 17.15.

Sanctifie them through thy truth;

truth; thy Word is truth, v. 17.

Neither *pray I for* these alone, *but for them* which shall believe on me through the word, v. 20.

I haue prayed for thee that thy *faith may not faile*, Luke 22. 32.

In that day ye shall aske in my name, and I say not vnto you that I will pray the Father for you, Ioh. 16. 26.

For the Father himselfe loueth you, because ye haue loued me, v. 27.

Who is he that condemneth? It is Christ that dyed, yea rather that is risen againe, who is euen at the right hand of *God*, who also *maketh intercession for* vs, Rom. 8. 34.

Hee is able to saue them euermore that come vnto *God* by him, seeing hee euer liueth to *make intercession* for them, Heb. 7. 25.

The vertue of the Sacraments.

IOHN did *baptize* in the wildernesse, and preach the *baptisme of repentance for the remission of sins*, Mar. 1. 4. According

According to his mercy hee *ſaued vs by* the *lauer of regeneration, and* renewing of the holy Ghoſt, Tit. 3.5.

The like figure whereunto euen *baptiſme*, doth now *ſaue vs by the reſurrection of* Ieſus Chriſt, 1 Pet. 3.21.

Repent and *bee baptized* euery one of you, in the name of the Lord Ieſus, for the *remiſſion of ſins*, Act. 2.38.

The vniuerſality of promiſes to penitent ſinners.

This is the *Blood* of the New Teſtament, which is *ſhed for many*, for the *remiſſion of ſins*, Mat. 26.28.

Seeke the Lord *while hee may be found, call ye vpon him* while he is neere, Iſa. 55.6.

Let the wicked forſake his way, and the vnrighteous man his thoughts, and let him returne to the Lord, *and he will haue mercy vpon him*, and to our God, and he will *abundantly pardon*, v. 7.

For my thoughts are not your thoughts, nor my waies your waies,

waies, saith the Lord, v 8.

As I liue, saith the Lord *God*, I haue *no pleasure in the death of* the wicked, but that the wicked turne from his way *and liue*, Ezekiel 18.22.

Turne you, turne you from your euill waies, for *why will yee dye ô* yee house of Israel? Ezek. 33.11.

I haue no pleasure in the *death of him that dyeth*, saith the Lord God: wherefore turne your selues, and *liue*, Ezek. 18.32.

They shall know me from the least to the greatest, saith the Lord, *and I will forgiue their iniquity*, and *remember their* sin *no more*, Ier. 31.34.

Thou shalt *finde the Lord*, if thou seeke him with al thy heart, and with all thy soule, Deut. 4. 29.

For the Lord thy God is a mercifull God, he will *not forsake thee, nor destroy thee*, v. 31.

If my people shall humble themselues,

themſelues, and pray, and ſeeke my face, and turne from their wicked waies, then I *will heare from heauen*, and *will forgiue their ſinne*, 2 Chro. 7. 14.

If thou returne to the Almighty, thou ſhalt *be built vp*, Iob 22. 23.

I haue *blotted out*, *as* a thick clowde, thy tranſgreſſions, and as a clowde thy ſins: returne vnto me, for *I haue redeemed* thee, Iſa. 44. 22.

Ceaſe to doe euill; learne to doe well, Iſa. 1. 17.

Come now, let vs reaſon together, ſaith the Lord: though your ſins be as skarlet, *they ſhall be as white as ſnow*; though they be red like crimſon, *they ſhall bee as woll*, Iſa. 1. 18.

Goe, proclaime theſe words to the North, and ſay, Returne thou back-ſliding Iſrael, ſaith the Lord, and I *will not cauſe mine anger to fall vpon you*, *for I am mercifull*, ſaith the Lord, and *will*

will not keepe anger for euer, Ier. 3,12.

Onely acknowledge thine iniquity, that thou haſt tranſgreſſed the Lord thy God, verſe 13.

Come, let vs returne to the Lord, for he hath torne, and *hee will heale vs*; he hath ſmitten, and *he will binde vs vp*, Hoſea 6.1.

I will *heale their back-ſliding*, I will *loue them freely*, Hoſea 14. 4.

Seeke the Lord, and *yee ſhall liue*. Amos 5.6.

Turne yee vnto mee, ſaith the Lord of Hoſts, and *I will turne vnto you*, Zac.1.3.

Come vnto me all ye that are heauy laden, and *I will eaſe you*, Mat. 11.28.

Likewiſe I ſay vnto you, There is ioy in the preſence of the Angels of God ouer one ſinner that repenteth, Luke 15.10.

The Son of Man came to *ſaue that which was loſt*, Luke 19.10.

I came not to call the righteous, but *sinners to repentance*, Luk. 5.32.

That repentance, and *remission of sinnes should bee preached* in his name among all Nations, Luke 24.47.

Repent ye therefore, and bee conuerted, that your sinnes may be blotted out when the time of refreshing shall come from the presence of the Lord, Acts 3.19.

The Lord is *not slacke as* some men account slackneſſe, but is *long suffering* to vs-ward, *not willing that any should perish*, but that *all should come to repentance*, 2 Pet. 3.9.

If wee confeſſe our sins, hee is *faithfull* and iuſt, to *forgiue vs our sinnes*, and *cleanse vs from all vnrighteousneſſe*, 1 Ioh. 1.9.

Manasſes built altars for al the Hoſt of heauen, 2 Chron. 33.5.

And he caused his children to paſſe by the fire in the valley of *Hinnon*; alſo he vſed *Witch-craft*, and

The example of Gods mercy in pardoning heinous and grieuous sinners.

and dealt with *familiar Spirits*, &c. v.67.

But when hee was in his affliction, hee besought the Lord *his God* and humbled himself greatly before the Lord of his Fathers, v.12.

And prayed vnto him, and *he was intreated of him, and he heard his supplication*, v.13.

Peter. He denied before them al, saying, I know not what thou sayest, Mat. 26.70.

And againe he denyed him, v. 72.

Then he began to *curse*, and to *sweare*, saying, I know not the man, v.74.

And the Lord turned, and looked vpon PETER, and PETER remembred the words of the Lord, Luk. 22.61.

And PETER went out and *wept bitterly*, v.62.

Mary Magdalen. And behold a woman in the City which was a *sinner*, brought an alabaster box of ointment, &c. Luk. 7 37. Her

Her *ſinnes* which are many, *are forgiuen her*, for ſhe loued much, v.47.

A woman which had bin *healed of euill* Spirits and infirmities, *Mary Magdalene*, out of whom went ſeauen diuels, Luk.8.2.

The younger tooke his iourney into a farre countrey, and waſted his ſubſtance with riotous liuing, Luk.15.13. *The prodigall.*

When he came to himſelfe, he ſaid, &c. v.18.

I will ariſe, and goe to my Father, and ſay, Father, I haue *ſinned* againſt heauen, and againſt thee, &c. v.20.

And he aroſe, & went to his Father; but when he was yet a great way off, his Father ſawe him, and *had compaſſion*, & came, & fell on his neck, and kiſſed him, v.20.

And he ſaid to Ieſus, Lord *remember* me when thou commeſt into thy kingdome, Luk.23.41. *The theefe on the croſſe.*

And Ieſus ſaid vnto him, Verily I ſay vnto thee, This day

shalt thou *be with me in Paradise*, v.43.

The Iewes that crucified, or consented to the crutifying of IESVS.

Him ye haue *taken*, and by wicked hands haue *crucified and slaine*, Act.2.23.

Let all the house of Israel know assuredly, that God hath made that same Iesus whom yee haue *crucified* both *Lord and Christ*, v.36.

Now when they heard this, they were pricked in heart, and said to *Peter*, and the rest of the Apostles; Men and brethren, what shall wee doe? verse 37.

Then *Peter* said, *Repent*, and *be baptized* for the remission of sins, v.38.

Then they that *gladly receiued the Word* were *baptized*; and the same day were *added* vnto them about *three thousand soules*, verse 41.

This is a faithfull saying, and worthy of all acceptation, that Christe Iesus came into the world

world to *saue sinners*, of whom I am chiefe, 1 Tim. 1. 15.

Howbeit for this cause I obtained mercy, that in mee Iesus Christ might first shew forth all long suffering, for a patterne to them which should hereafter belieue on him to eternall life, v. 16.

A Pſalme for the ſicke lying at the *point of death*; *wherein*

The humble and faithfull Chriſtian

1 Layeth open his affliction { In body. / In minde.

2 Confeſſeth his many and grieuous ſins.

3 Earneſtly prayeth for { Audience. / Sence of Gods fauour. / Pardon for his ſinne.

4 Acknowledgeth *God's* great mercies through his whole life.

5 Profeſſeth his { Truſt in *God*. / Ioy in the holy Ghoſt / Peace of conſcience. / Deſire of Death. / Aſſured hope of eternall bliſſe.

6 Commendeth his ſoule to *God*.

Layeth ope his afflictions in body and soule.

O *Lord God of my salvation, I have cryed day and night before thee, ô let my prayer enter into thy presence,* Psal.88.1.

For my soule is full of trouble, *and my* life draweth nigh vnto hell, *v.*2.

I am weary of my groaning; *every night* wash I my bed, *and water my couch with my* teares, Psal.6.6.

I am accounted as one that goeth downe to the pit; *I have bin as a man that hath* no strength, Psal.88.3.

Free among the dead *like vnto them that bee wounded, and that lie in the graue, which be out of remembrance, and cut away from thine hand, v.*4.

Thine indignation lyeth hard vpon me, *and thou hast*

vexed me *with all thy ſtormes*, *v.6.*

I am powred out like *water*, *and all my* bones are out of ioynt; *my* heart *alſo in the middeſt of my bowells is like* melted waxe, *Pſal.22.14.*

My ſtrength is dryed *vp like a potſheard, and my* tongue cleaueth *to my gummes, and thou ſhalt bring mee into the* duſt of death, *v.13.*

The ſorrowes of death compaſſe me, *and the ouerflowings of* vngodlines *make me afraid*, *Pſal.18.3.*

The paines of hell *come about me; the* Snares of death *ouertake me*, *v.4.*

Thine arrowes ſtick faſt *in me, and thy hand* preſſeth mee ſore, *Pſal.38.2.*

Confeſſeth. *There is* no health in my fleſh *becauſe of thy diſpleaſure; neither*

neither any reſt in my bones *by reaſon of my ſin*, v. 3.

For my wickednesſes are gone ouer my head, *and are like* a ſore burden *too heauy for me to beare*, v. 4.

If thou Lord wilt bee extreame to marke what is done amiſſe, ô Lord, who may abide it? *Pſal.* 130. 3.

Out of the deepe haue I called vnto *thee ô Lord*, Lord heare my voice. v. 1.

O let thine eares conſider well *the* voice of my complaint, v. 2. *Prayeth for audience.*

Lord, why abhorreſt thou my ſoule, *and* hideſt thy face *from me? Pſal.* 88. 14. *Sence of Gods fauour.*

I am in miſery, *and like to him that is at the point to dye: from my youth vp* thy terrors haue I ſuffered *with a troubled minde*, v. 15.

Thy wrathfull displeasure *goeth ouer me; and the* feare of thee *hath vndone me, v.16.*

Pardon for his sin.

Haue mercy vpon mee ô God *after thy great goodnesse; according to the multitude of thy mercies* doe away mine offences, *Psal.51.1.*

Wash me throughly *from my* wickednesse, *and* clense me *from my sinne, v.2.*

Cast me not away *from thy presence, and* take not *thy holy Spirit from me, v.11.*

O giue me the comfort of thy helpe *againe, and* stablish me *with thy free Spirit, v.12.*

4 Acknowledgeth Gods mercies.

Neuerthelesse I am alwaies with thee, for thou hast holden me vp *by thy right hand, Psal. 73.23.*

5 Professeth trust.

Thou shalt guide me *by thy counsell, and after that* receiue me *with glory, v.24.*

Whom

Whom haue I in heauen but thee *ô Lord? and I* desire none *in earth in comparison of thee, v.25.*

Returne to thy rest *ô my soule, for the Lord hath rewarded thee, Psal.116.7.* — *Desire of death.*

Thou hast put gladnesse *in my heart more then theirs, whose corne, and wine, and oyle increaseth, Psal.4.8.* — *Ioy in the holy Ghost.*

I will lay me downe, *and* take my rest; *for it is thou Lord onely that makest mee* dwell in safety, *v.9.* — *Peace of conscience.*

I will behold thy presence, *and when I* awake vp *after thy likenesse, I will bee* satisfied with it, *Psal.17.16.* — *Assured hope of Eternall blisse.*

I shall be satisfied with the plenteousnesse *of thine house, and thou shalt giue mee drinke of thy pleasures as of the riuer, Psal.36.8.*

For with thee is *the* well of life; *and* in thy light *shall I* see light, *v.* 9.

Thou shalt shew me the path of life, *in thy presence is* fulnes of ioy; *and at thy* right hand *there is* pleasure for euermore, *Psal.* 16. 12.

6 Commendeth his soule to God.

Into thy hands I commend my Spirit, *for thou hast redeemed me ô Lord, thou* God *of truth*, *Psal.* 31. 6.

A Prayer for the sicke lying at the mercy of *God*, and ready to depart.

ETernall, and omnipotent, infinite, & incomprehensible *God*, *Lord of* my *life*, and determiner of my dayes: My body now is *resolving into dust*, and my soule *returning to thee that gaue it*. O Lord most holy, ô God most mighty; *draw neere vnto me*, who make hast to

come

come vnto thee. Giue mee a cleerer sight of thee, by how much the neerer I am out of the darke prison of my body. Giue me also a quicker *taste of the powers of the life to come*, that I may more comfortably passe ouer these last troubles of this present life. O Lord, *my soule is heauy euen vnto death*; for the weight of al my sins aggrauated by the diuel is at once vpon me, and I sink and faint vnder this *burden which is too heauy for me to beare. Neither is there any meanes vnder heauen to ease* mee of it, but by laying it vpon him that *hath borne our infirmities and carried our sorrowes*. O *Father of mercy, and God of all consolation*, let not the guilt of my sins or horror of thy iudgements, or Sathans suggestions, or the feare of death, or terrors of hell driue me to desperation. I confesse that for my vnmindfulnesse of thee, and vngratefulnesse to thee all my life, I deserue that thou

thou ſhouldeſt vtterly abandon and forſake me now at my death. But *thy thoughts are not like our thoughts, nor* thy affections like mine. *Though a woman could forget the fruit of her wombe, yet thou wilt not* nor canſt not *forget* thoſe that truſt in thee. *Thy gifts and graces are without repentance; and whom thou loueſt, thou loueſt to the end. Thou wilt not breake a bruiſed reede, nor quench the ſmoking flax.* Though thou haſt *ſeuerely corrected* me in this thy fearefull viſitation; yet thou *haſt not*, and I know *wilt not giue me ouer to* eternal *death*. Deare Father, *ſhew thy ſtrength in my* greateſt *weakenes*; confirme thy mercy to me in my greateſt miſery; apply thy comfort to me in this my laſt extremity. Aſſwage the paines of my body with ghoſtly comforts; and diminiſh *the feare of death*, by the aſſured hope of *a better life*. Call to my minde (whileſt yet I breathe) all the errors of my vnderſtanding

derſtanding, that I may timely reuoke them; all the ſins of my will, that I may heartily bewaile them; all the teſtimonies of thy loue, that I may gratefully acknowledge them; all the *promiſes of thy Goſpell*, that I may comfortably embrace them; all my holy vowes and purpoſes, that I may finally confirme them; and gracious Lord *accept the will for the deede*. O let me that am now returning to *duſt, and aſhes, ſpeake but this once to my Lord* & maker. With all my heart, ſoule, and ſtrength, I beſeech thee, by all that my Sauiour *Ieſus Chriſt* hath done and ſuffered for mee, I intreate thee, *ſpeake peace to my ſoule* at her departing, and *ſay vnto her, I am thy ſaluatiõ*. Make my election ſure by my true repentance, perfect charity, aſſured confidence, conſtant patience, comfortable perſeuerance vnto the end, and in the end.

To

To the TRINITY.

GLorious *Creator*, gracious *Redeemer*, euerlasting *comforter*, *Lord God Almighty*, *send me ayde & helpe from heauen* in this my last and most dreadfull conflict with all the *powers of hell & darknes*. Arme me with thy *compleat* armour, and *endue mee with power from aboue* to vanquish Sathan and his infernall bands, and to *quench all the fierie darts of the wicked* in the bloud of my Redeemer. I am thine, ô *God the Father*, by the right of creation; I am thine, ô *God the Sonne*, by the right of thy purchase; I am thine, ô *God the Holy Ghost*, by the right of thine inhabitation, and possession. Saue me, *Father*, by thy power: saue me, *Sonne*, by thy merits: saue me, *holy Spirit*, by thy grace. O holy, blessed and glorious Trinitie, *whose power no creature is able to resist*:

reſiſt: Rebuke & confound thine enemy that goeth about to *deface thine Image* in me; to ſpoile thy creature; to deſtroy him for whom thou, ô Sonne, offeredſt thy ſelf on the Croſſe by the eternall Spirit to the *Father*. O *Father*, be now to me a father in my greateſt need. O *Ieſus*, be to me a *Ieſus* in my greateſt danger. O *Comforter*, bee to me a *Comforter* in my greateſt afflictions. *Holy & Righteous Iudge eternall*, Sathan taketh aduantage of thy fatherly chaſtiſing me; he grows ſtrong againſt mee by this my great weakneſſe. Now hee rageth moſt furiouſly, becauſe *his time is ſhort*. He aſſaulteth mee euery way, by ſubtill ſuggeſtions, by fearfull viſions and apparitions. Hee terrifieth my fleſh with the vgly ſhape of death; he affrighteth my conſcience with the horror of the laſt iudgement, and ſcorcheth my ſoule euen with flaſhes of hell fire. O *Father*

of

of ſpirits, deliuer not the ſoule of thy Turtle Doue (that mourneth to thee day and night) as a prey vnto him. Though neuer ſo deformed, yet I am thy worke, O God my *Father*; though neuer ſo vile, yet I am thy purchaſe, ô God my *Redeemer*: though neuer ſo polluted, yet I am thy Temple, *O God my ſanctifier.* Faithful *Creator*, preſerue the worke of thine hand; faithfull *Redeemer*, preſerue the purchaſe of thy bloud; faithfull *Sanctifier*, preſerue the Temple of thine honour. *I abhorre my ſelfe in duſt and aſhes*, and I conceiue more grief then I am able to expreſſe for abuſing thy workes, ô *Father*, thy Word and Sacraments, ô *Sonne*, thy gifts & graces, ô *Spirit*. *Father forgiue* me all ſinnes of infirmity againſt thy power: *Sonne* forgiue me all ſinnes of ignorance againſt thy wiſedome; *Holy Ghoſt* forgiue mee all ſinnes of malice againſt thy grace. Moſt mighty *Father*,

giue

giue mee thy protection; Most mercifull *Sun*, giue me thy peace; Most gracious *holy Spirit*, giue me thy comfort, that I may safely, peaceably and cheerfully leaue this vale of teares. *Father*, possesse me of the kingdome which thou, O *Sonne* hast purchased, and thou, O *Spirit*, hast sealed vnto mee. *Into thy hands, O Father*, who *breathedst into mee the Spirit of life*; Into thy hands, O *Sonne*, who breathedst out thy Spirit for mee; Into thy hand, ô *Holy Spirit*, who *renewedst a right spirit within mee*, and hast comforted my spirit to the last gaspe, *I now commend my spirit*, Amen.

To

To the Lord IESVS, at the *howre of death.*

WElcom blessed houre, the period of my pilgrimage, the terme of my bondage, the end of my cares, the close of my sighs, the bound of my trauels, the gole of my race, and the hauen of my hopes. *I haue fought a long fight* in much weaknes; *I haue finished my course*, though in great faintnesse; and the crowne of my ioy is, that, through the strength of thy grace, *I haue kept the true faith*, and now I dye in it. I willingly resigne my flesh, I *despise the world*, and I defie the diuell who hath no part nor share in mee. *And now, what is my hope? My hope, Lord Iesu, is euen in thee. For I know that thou my Redeemer liuest, and thou wilt* immediatly receiue my soule, and raise vp my body also *at the last day*, and

and *I ſhall ſee thee in my fleſh with theſe eyes, and none other. My heart fainteth, my ſtrength faileth,* my tongue faltereth. Lord let thy *Spirit of comfort* helpe mine infirmities, and *make ſupplication* for mee with *ſighes and groanes that cannot be expreſſed.* I ſubmit my ſelfe wholly to thy will. *I commit my ſoule to thee as my faithfull* REDEEMER, who haſt bought mee with thy moſt precious bloud. I profeſſe to all the world, *I know no name vnder heauen, by which I may be ſaued,* but thine my IESV, my Sauiour. I renounce all confidence in merits ſaue thine; I thankfully acknowledge all thy bleſſings; I vnfeinedly bewaile all my ſinnes; I ſtedfaſtly belieue all thy promiſes; I heartily forgiue all mine enemies; I willingly leaue all my friends; I vtterly loath all earthly comforts; I entirely long for thy comming.

Come

Come Lord Iesu; come quickly.
Lord Iesu receiue my Spirit.

The Hand-Maide's Posie, written in the end of her *Manuell.*

Birth is a bragge; *Glory* a blaze;
Honour's earths pompe; *Riches* a gaze;
Fame is but winde; *Beauty* a flower;
Pleasure a dance; the *world* a bower.
In *heauen* with thee, Lord let me be;
On *earth* my heauen's alone in thee.

FINIS.

Errata.

PAge 3. in marg. germinatus, reade *germinans*. p. 9. l 8. r. his priuate prayer. l. 9. *dele* alone. p. 19. in marg. patrij r. *patrui*. p. 24 in marg. r. *κατ' παλοροχίαν*. p. 58. l. 22. pure and plaine heart. r. pure hearts and hands. p. 63. l. 9. bare, r. priuate. p 64. l. 13. Saturday. r. Sabbath eue. p 68. l. 5. ioyned, r. inioyned. p. 97 l. 5. one, r. oure. p. 100. l. 6. roome. r. man. p. 109 l. 1. knife r. thrift l. 11. approued, r. approueth. p. 120 l. 9. fit, r fill l. 15. faith, r. face. p. 150. l. 19 *dele* my. p. 151. l. 16. insert the close out of Scripture p. 163 l. 27. these, r. the. p. 167. l. 11. adde Gen. 5. 15. p. 185. l. 2. d Ier. 44. p. 194 l. 16. d. for. p. 195. l. 14. heart. r. head. p. 235. l. 1. Ioh. 15. 10. r. Ioh 16. 28. p. 265. l. 27. immediately, r. mediately. p. 281. l. 18. thou wert, r. thou who wert p. 299. in marg. strength, r. out of his side. p. 320. in mar. which God, r. of God, p. 328. l. 1. his, r thy. p 331. l 22. *dele* male. p. 361. l. 15. Mat. 1. 12 r. Mat. 11. 1. p. 365. deaded, r. dead. p. 371. l 22 to, r. for. p. 380. in marg. in, r. an p. 388. l. 6. the, r as the. p. 435. l. 23. eating, r. eaten p. 439. l. 2. for, r. of. p. 443 l 10. adde 1 Pet. 2. 23. p. 446. l 21. adde in marg. the Spirit. p. 449. l. 13. adde in marg. happinesse. p. 453 the prayers are false quoted. p. 458. l. 17. things, r. my members. p. 460. l. 5. *dele* to which faith is requisite. p. 465. in marg. pray, r. prayer. p 477. l. 24. them, r. therein. p 481. l. 26. in marg. *dele* peace p. 482. in marg. *dele* heere p. 488 l 26 *dele* and p. 490. l. 12. from, r. to. p. 524. l. 21. were yea and amen, r. were not yea and nay. p. 518. l. 3. affection, r. affliction. p 523. compasse. r. compose. p. 530. l. 13. *dele* and. p. 531. l. 8. *dele*. so. p. 532. l. 9 the, r thy.

THE HAND-MAID TO PRIVATE DEVOTION:

THE SECOND PART;

Deliuering the ſumme of SAVING KNOVVLEDGE, *in* 52 *Sections, anſwerable to* the number of the Sundayes throughout the Yeere.

IOH. 17. 3. *This is life eternall, to know thee to be the onely true God, and whom thou haſt ſent Ieſus Chriſt.*

AVGVST. *Confeſſ.* Quid prodeſt in cæteris diſciplinis *peritum* eſſe, & ſine doctrinâ pietatis *perituram.*

LONDON,
Printed by G.M. *and* R.B. for *Nicholas Boorne*, and are to be ſold at his *ſhop, at the South Entrance of the* Rojall Exchange. 1625.

THE HAND-MAID TO PRIVATE DEVOTION:

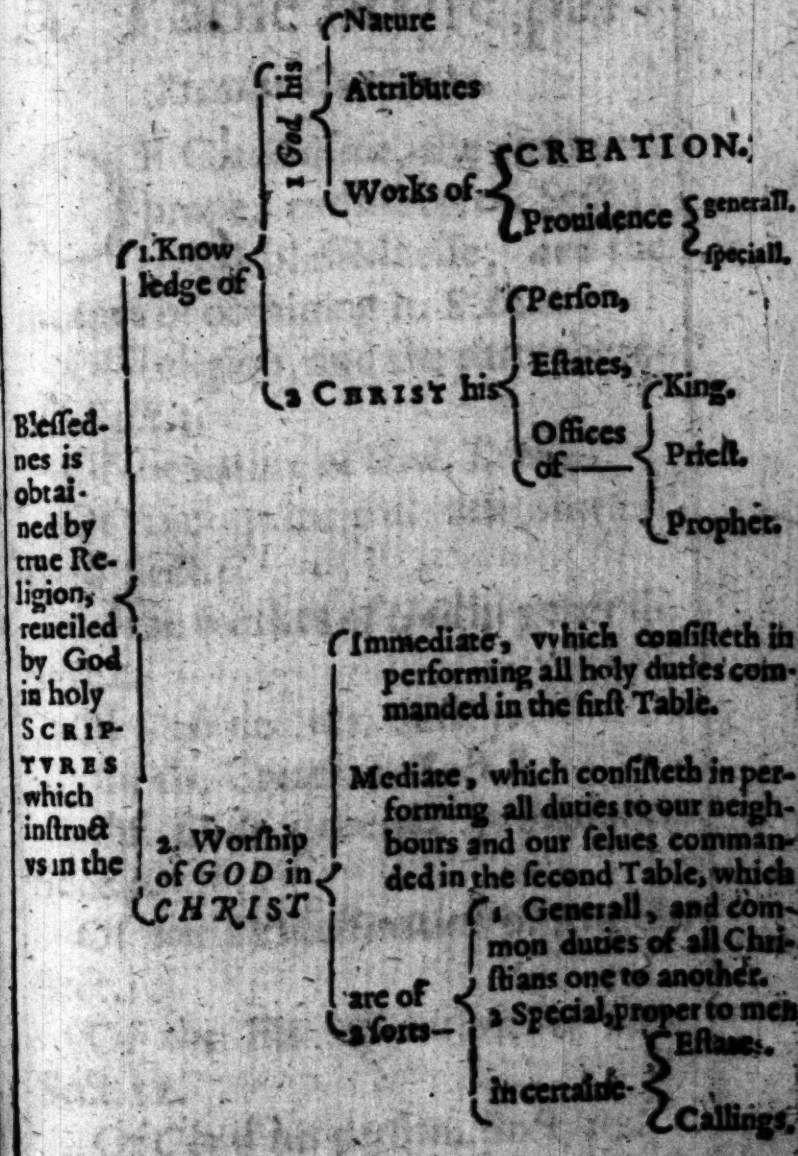
The SECOND PART;

Delivering the Manner of SAVING KNOWLEDGE,

in 52 Sections, answering to the number of the Sundays throughout the Year, &c.

LONDON,
Printed by G.M. and R.B. for Richard Bayne, and are to be sold at his Shop, at the South Entrance of the Royal Exchange, 1693.

A Table representing the generall Method of this Part.



A Table of the Books of the Old Testament.

A Table of the Books of the New Testament.

A Table of the particular Contents.

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Of Religion, and the parts thereof. Sect. 3.

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Of the principall attributes of *God*. Sect. 5.

Of the workes of *God* in generall. Sect. 6.

Of *Gods* decrees. Sect. 7.

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Of the common duties wee owe to our neighbours. Sect. 32.
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Of the duties of the flock toward their Pastour. Sect. 50.

Of the speciall duties of men in respect of their personall callings. Sect. 51.

Of the speciall antidotes, or preseruatiues against sinne. Sect. 52.

THE PRAYER BEFORE THE Catechisme.

GRacious Father, who hast provided the sincere milke of the Word for New borne babes in Christ; as thou hast strong meate for them that are of riper yeers, and lodgement, and hast commended to the dispensers of thy holy mysteries, as well the care of feeding thy tender Lambes, as thy well growne, and stronger sheepe: Guide me by thy holy spirit, that I may guide them in the paths of righteousnesse, and leade them to the waters of comfort, flowing from the fountaine of thy most pure and holy Word.

Season their tender yeeres with true Religion; and powre into these new vessels the new wine of thy Gospell, that they savour not of the caske of the olde Man. Open their hearts as thou openedst the heart of *Lydia*, that they may attend to those things that concerne their eternall salvation. Sit thou in the midest of us here assembled, as thou satest in the middest of the Doctors in the Temple, opposing, and answering them. Propound such Questions by me, and returne such Answers by them, as may cleerely expresse to our understanding, and imprint in our memories the necessary points of saving Truth, and foundations of Christian Doctrine; and may serve for the instruction of the ignorant, admonition of the learned, and the building up of us all in our most holy faith; So be it,

Amen.

PARS PRIMA:

THE SVMME

of saving Knowledge.

Sect. Prim. DOMIN. Prim.

Of Catechisme: the parts, and proper ends thereof.

Q. WHAT is Catechisme?



A. The summe of Christian religion summuled by God, in holy Scriptures, for mans perfect instruction in the mysteries of eternall salvation.

Q. What doth Christian Doctrine containe in it?

A. The

A. The true knowledge, and worship of God in Christ.

Q. Where finde you the summe of this Doctrine?

A. 1. In the Decalogue, written by God the Father.
2. In the Lords Prayer, conceived by God the Son.
3. In the Creed, set down by the Apostles inspired by the holy-Ghost.

Q. What containeth the Decalogue?

A. All duties to bee performed by vs to God, and our neighbours.

Q. What containeth the Lords Prayer?

A. All benefits to be desired of God.

Q. What containeth the Creed?

A. All things [illegible] to be believed concerning God, and his Church.

Q. What is the vse and proper end of Catechisme?

A. To instruct the ignorant, and confirme the learned in the prin-

ples

ples of Religion: and prepare both to the profitable vse of the speciall meanes of their saluation, which are { Hearing the Word preached. Receiuing the Sacraments. Publique and priuate Prayer.

Sect. 2. Diuis. 2.

Of blessednesse, and the meanes of obtaining it.

Q. What are the chiefest things to bee desired of all men?

A. Gods fauour, blessings, and grace in this present life, and eternall blessednesse in the vision and fruition of him in the life to come.

Q. How may wee attaine hereunto?

A. By true Religion, or godlinesse; which hath the promise of this life, and the life to come.

Q. What is godlinesse?

A. The

A. The true worship, and ſeruice of the true God.

Q. Where is this true God's worship, and ſeruice to bee learned, and knowne, and how?

A. Obſcurely, and imperfectly it may be learned in the booke of the creatures, by the light of nature: but cleerely, and perfectly by the light of the Spirit in the Canonicall bookes of the old and new Teſtament.

Sect. 3. Domin. 3.

Of Religion, and the parts thereof.

Q. What do the Scriptures teach in generall, concerning the true God, and his worship?

A. What we ought to know, and acknowledge the true God his { Nature / Attributes / Workes } { as farre forth as God hath made himſelfe knowne to us.

2. That we ought to know, and acknowledge Iesus Christ (the Mediator betweene God, and man)

his { Person. State. Office.

3 That wee ought to worship God in Christ, and serue him both

{ Immediately, by religiously adoring him, and performing all such holy rites vnto him as hee requireth in the first Table.
Mediately, by readily obeying him, and performing all such duties to our selues, and our neighbours as hee requireth in the second Table.

Sect. 4. Domin. 4.

Of the Nature of God.

Q. What do the Scriptures teach concerning the nature of *God*?

A. That he is One, true, eternall, simple, all sufficient, immutable,

ble, infinite, incomprehensible spirit; having being of himselfe; distinguished into three persons of the same nature, dignitie, and power.

{ The Father begetting.
{ The Sonne begotten.
{ The holy-Ghost proceeding from them both.

Sect. 5. Domin. 5.

Of the principle attributes of God.

Q. What doe the Scriptures teach concerning the attributes of *God?*

A. That he is a living, blessed, and glorious God; the great, high, and mighty Lord, and possessor of heaven and earth, and our most gracious and loving Father, most holy, wise, iust, faithfull, and good.

Sect. 6. Domin. 6.

Of the workes of God *in generall.*

Q. What do the Scriptures teach concerning the workes of *God*?

A. That he decreeth, and executeth al things for his glory, according to the counsell of his own will; powerfully working all the good of nature, and grace in all things, and wisely disposing of al the evil, both of sinne and punishment.

Sect. 7. Domin. 7.

Of God's Decrees.

Q. What decrees of *God* are registred in holy Scriptures for our instruction, and comfort?

A. Two

A. Two Especially
1. His decree of creation of all things.
2. His decree of providence over all, which is two-fold,
1. Generall, concerning the present state of all things in this world.
2. Speciall, concerning the eternall state of Angels, and men in the world to come.

2. What is this speciall decree properly called?

A. *Predestination.*

2. What are the parts of it?

A. Two
Election
Reprobation, or reiection.

2. What is Election?

A. Gods eternall counsell, and purpose of chusing certaine Angels, and men, and bringing them to everlasting happinesse, for the declaration of his infinite mercie.

2. What

Q. What is Reprobation?

A. Gods eternall counsell, and purpose of reiecting others, and reserning them to euerlasting miserie, and torments, for the manifestation of his iustice.

Sect. 8. Domin. 8.

Of the Creation.

Q. What learne you out of Scripture, concerning the execution of *Gods* decree of Creation?

A. That in sixe dayes, he made all things visible, and inuisible, of nothing, by his word, to the glory of his infinite power.

Sect. 9. Domin. 9.

Of Gods generall Prouidence.

Q. What learne you concerning the execution of *God* his decree of generall Prouidence?

A. That

A. That he preserueth al things in their state, and kinde; and gouerneth them after an excellent manner, to the glory of his manifold wisedome, and goodnesse.

Sect. 10. Domin. 10.

Of the Predestination of Angels.

Q. What is reuealed in Scripture, concerning the execution of Gods decree of Predestination; and first of Angels?

A. That hee suffered the reprobate Angels voluntarily, without any temptation, to fall into the vnpardonable sinne of Apostasie; and that hee reserueth them in chaines of darknes, til the iudgement of the great day. But contrarilie, that hee hath confirmed the Elect Angels in their holy, and blessed estate.

Sect.

Sect. II. Domin. II.

Of the Predestination of men.

Q. What is reuealed in Scripture concerning the Predestination of men?

A. That hee gaue all men in Adam and Eue a Lawe, and free will to keepe it, or breake it: and after they abused their free will, and brake that Lawe, and thereby brought a curse vpon them, and all their posterity that of his mercy & grace, he chose & chooseth some out of the estate of misery, and corruption; maketh them his sonnes by adoption, calleth them to the knowledge of the truth, regenerateth them by his spirit, iustifieth them by faith, and in the end crowneth them with euerlasting glory. Others he left and leaueth in the state of misery and corruption, offereth them some outward meanes which make them vnexcusable, & for their refu-

sall,

fall, or abuse of them hardeneth them, casting them into a reprobate sence; and in the end after many iudgements, and Plagues in this life, condemneth them to euerlasting torments in hell.

PARS II.

Sect. 12. Domin. 12.

of Christ *his Person.*

2. What are we to know and acknowledge concerning *Christ* the Mediator?

A. His { Person. / State. / Office.

Q. What ought wee to believe touching his Person?

A. That he is God, and man, in one person, conceiued by the Holy-Ghost, incarnate of the Virgin Marie.

Sect.

Sect. 13. Domin. 13.

Of Christ's *estate of humiliation.*

Q. In what state, or states doth the Scripture describe him to vs?

A. In two states, { 1. Of humiliation. 2. Of exaltation.

Q. What suffered he in the state of humiliation?

A. *He bare* all *our infirmities; became subiect to the Law, and was obedient to death, euen the death of the Crosse, was buried, and descended into hell.*

Sect. 14. Domin. 14.

Of Christ *his estate of exaltation.*

Q. What did *Christ* in the state of exaltation?

A. He laid downe all our infirmities, arose from the dead, ascended

ded into heauen, ſitteth at the right hand of God, and ſhall come in the clowdes with great glory to iudge the quicke and the dead.

Sect. 15. Domin. 15.

Of Chriſt his Prophetical function.

Q. What office did the Sonne of God take vpon him for the ſaluation of man?

A. The Office of a Mediator, betwixt God, and man.

Q. How performeth hee this office?

A. By executing the functions of a { Prophet. Prieſt. King.

Q. What appertaineth to Chriſt's Propheticall function?

A. *To reueale the hidden wiſedome of his Father.*

Q. How hath he heretofore executed this function?

A. Before his Incarnation, by the

the Priests and Prophets of the old Law. In the dayes of his flesh he executed it in his owne person, preaching the Gospell, which is the couenant of grace, and instituting Sacraments, as seales therof

viz. { Baptisme; which is the seale of regeneration, and our entrance into the Church.
The Lords Supper, which is the seale of our spirituall growth, and nourishment in the Church.

Q. How doth he yet execute this function?

A. By the Ministers of the Word, whom he furnisheth with gifts answerable; and assisteth them in the holy workes of their sacred calling with his spirit, enlightening the vnderstanding, and opening the hearts of all beleeuers, to make their Ministerie effectuall.

Q. What benefits reape wee by *Christ's Propheticall* function?

 A. Vocation,

A. Vocation, and the Effects thereof; incorporation into Christ's mysticall body; faith, spirituall wisedome and vnderstanding, with other sanctifying graces of the holy Ghost.

Sect. 16. Domin. 16.

Of Christ his Priestly function.

Q. What appertaineth to *Christ's Priestly* function?

A. To cleanse vs from our sins, and reconcile vs to *God* his Father.

Q. How did hee execute this function?

A. By fulfilling the Law, and offering vp himselfe vpon the Altar of the Crosse, for a propitiatory sacrifice for our sinnes.

Q. How doth he yet execute this office?

A. By appearing at the right hand of God, to make intercession for vs.

Q. What

Q. What benefits reape wee by his Priest-hood?

A. Iustification, with the fruits thereof; free accesse vnto God, with confidence; setled peace of conscience, and vnspeakeable ioy in the holy-Ghost.

Sect. 17. Domin. 17.

Of Christ his Kingly function.

Q. What appertaineth to *Christ's* Kingly function?

A. To rule and gouerne his Church.

Q. How hath hee executed this function?

A. By making lawes for the whole companie of the faithfull, and establishing a perpetuall gouernment in his Church.

Q. How doth he yet execute this royall function?

A. First by his spirit ruling in

our hearts, and subduing the flesh to the Spirit.

2. By protecting vs against all our ghostly and bodily enemies.

3. By inflicting iudgements vpon the enemies of his Church.

4. By aduancing his Elect to a Kingdome in heauen.

Q. What benefits reape wee by his Kingdome?

A. Glorification, with the parts thereof; victory, safetie, eternall glory.

Sect. 18. Domin. 18.

Of the Church, and the parts thereof.

Q. For whom did *Christ* take our nature vpon him, and discharge his threefold office?

A. For his Mysticall body, the Catholike Church.

Q. What meane you by the Catholike *Church*?

A, The whole company of the Elect,

Elect, called already, or to be called, by the Word, & Spirit out of the estate of corruption, and seruitude of sinne, into the glorious liberty of the Sonnes of God, to bee *co-heires* with Christ in his Kingdome.

Q. Where is this company to be found?

A. It is partly triumphant in heauen with Christ their Head; partly militant vnder the crosse, dispersed ouer the face of the whole earth, where Christian Religion is professed, and beleeued.

Sect. 19. Domin. 19.

Of the notes of the true Church.

2. Is the Catholike Church a visible company, that we may know whither to repaire for the meanes of saluation; or is it altogether inuisible?

A. It is visible in respect of the

outward badge of profession; and it may be discerned by two notes especially, viz. the sincere preaching of the Word, and right & due administration of the Sacraments, agreeable to the holy Scriptures. But it is invisible in respect of the inward seale of Gods Election, who alone knoweth who are his.

Q. How then may a man know that he belongeth to the number of the Elect, and is a liuing member of *Christ?*

A. 1. By the testimonie of the spirit which witnesseth to our spirits that we are the Sonnes of God.

2. By conformitie of our beliefe to the holy Scriptures in all points necessarie to saluation.

3. By a particular assurance of our owne saluation, grounded vpon the promises of God in Christ and applyed to vs by faith.

4. By the diuerse remarkable effects of a iustifying faith, and sanctifying grace, which are especially these,

1. True

1. True humility.
2. Unfeigned repentance.
3. Sonne-like feare.
4. Universall and absolute submission to Gods will.
5. Comfortable patience in all afflictions.
6. Proficiencie and perseuerance in godlinesse.
7. Setled peace of conscience.
8. Unspeakable ioy in the holy-Ghost.

PARS III.

Sect. 20. Domin. 20.

Of the two-fold worship of God, and of faith.

THis may suffice concerning the knowledge of *God*, and *him whom he hath sent Iesus Christ* to discharge the

Office of a Prophet, Priest, and King for his Church.

Q. Now how ought we to worship, and serue *God*?

A. Both immediately, and mediately, as before I said.

Q. How immediately?

A. Both inwardly, and outwardly.

Q. How inwardly?

A. By faith, and other diuine graces that issue of faith.

Q. What is faith?

A. An infused habit, or spirituall grace, whereby wee stedfastly beléeue all things contained in holy Scriptures, and particularly apprehend, and apply vnto our selues the promises of God in Christ, wholly relying vpon him for our saluation.

SECT.

Sect. 21. Dom. 21.

Of humility, and honouring God, and how they are the fruits of faith.

Q. What diuine vertues are the ſpeciall iſſues of faith?

A. Humility, honour, reuerence, obedience, patience, loue, feare, repentance, zeale, hope, and confidence.

Q. What is humility?

A. A diuine vertue, or grace, whereby we wholly denie our ſelues, and carrie our ſelues lowly before God and men.

Q. What is honour?

A. A diuine grace, or vertue, whereby we admire, and aduance Gods ſuper-excellent Maieſty, and yeild him all glory, and praiſe.

Q. How doth faith beget theſe vertues?

A. As it apprehendeth Gods infinite perfections.

Sect. 22. Domin. 22.

Of reuerence, obedience, and patience; and how they are the fruits of faith.

Q. What is reuerence?

A. A diuine grace, or vertue, whereby wee stand continually in awe of the diuine Maiesty, and neuer speake, or thinke of God, without a trembling astonishment.

Q. What is obedience?

A. A diuine grace, whereby we apply our selues wholly to God, and endeauour to fulfill all his Commandements.

Q. What is patience?

A. A diuine grace, or vertue, whereby we submit our selues vnder the mighty hand of God, and without

without grudging, or repining, endure whatsoeuer he layeth vpon vs.

Q. How doth faith beget these vertues?

A. As it fixeth the eye of the soule vpon the omnipotent power, all-seeing wisedome, and soueraigne Majestie of God.

Sect. 23. Domin. 23.

Of loue, feare, repentance, gratitude, and zeale; & and how they are the fruits of faith.

Q. What is diuine loue?

A. A spirituall grace, whereby we preferre God before all things, and set our hearts, and whole delights on him.

Q. What is filiall feare?

A. A spirituall grace, whereby we are carefull to shunne, and auoid any thing that may offend our

our heauenly Father.

Q. What is repentance?

A. A spirituall grace, whereby we are hartily sorry, as oft as wee offend, and earnestly desire to amend.

Q. What is gratitude to *God*?

A. A spirituall grace, or vertue, whereby both in word, and deed wee endeuour to expresse our thankfulnesse to God, landing him for his benefits, and contributing to the maintenance of his seruice.

Q. What is Zeale?

A. A diuine vertue, whereby we are continually enflamed with a desire to promote Gods glory.

Q. How doth faith beget these vertues?

A. By firing the eye of the soule, and apprehending Gods infinite bounty, and goodnesse.

Sect. 24. Domin. 24.

Of hope, confidence, and magnanimity, and how they are the fruits of faith.

Q. What is hope?

A. A divine, or theologicall vertue, whereby wee expect the performance of all God's promises touching our saluation.

Q. What is confidence?

A. A divine vertue, whereby we continually depend upon God, and trust in him, in all difficulties and dangers.

Q. What is magnanimity, or spirituall courage?

A. A divine vertue, or spirituall grace, whereby wee valiantly attempt, and atchieue matters of greatest difficulty, in Gods cause, and for the maintenance, and aduancing of Religion.

Q. How doth faith produce these

these diuine vertues?

A. As it apprehendeth Gods Truth, and faithfulnesse in his promises, and applyeth them to vs in particular.

Sect. 25. Domin. 25.

Of the outward worship of God in generall.

Q. Thus much of the inward worship: How ought wee to worship *God* outwardly?

A. By hearing the Word; receiuing the Sacraments, Prayer, profession of our faith, keeping his Sabboth, and the religious vse of oathes, and vowes.

Sect. 26. Domin. 26.

Of Keeping the Sabboth.

Q. How worship we *God* in keeping the Sabboth?

A. By

A. By sequestring it from our accustomed busnesse, and dedicating it to the immediate worship of God, and his peculiar service.

Sect. 27. Domin. 27.

Of hearing the Word.

Q. How ought wee to worship God by hearing the Word?

A. By repairing frequently to the Church; there reverently, attending to the Word read, or preached, seriously meditating upon it, and endeavouring to practise it in our lives and conversations.

Sect. 28. Domin. 28.

Of Prayer, and the parts thereof.

Q. How ought wee to worship God by Prayer?

A. By calling upon the Name of

of God through Christ, out of a true sence, and feeling of our wants and infirmities; and a lively faith in his promises fervently, and constantly, both publikely, and privately, for such things as are agreeable to his holy will.

Q. What are the parts of Prayer?

A. First, an humble confession of our sinnes.

Secondly, a hearty thanksgiving to God for his benefits.

Thirdly, a fervent desire, and asking such things as we neede.

Sect. 28. Domin. 29.

Of receiving the Sacrament, and necessary preparation thereunto.

Q. How are we to worship God by receiving the Sacraments?

A. By { Preparation, before wee receive. / Reverent intention in the receiving. / Thanksgiving after it.

Q. How

Q. How ought wee to prepare our ſelues before wee come to the Communion?

A. By ſpeciall { Prayer. Examination.

Q. What ſpeciall Prayer is requiſite?

A. A Prayer to God, to aſſiſt vs in this holy exerciſe, and make vs worthy receiuers; and to conferre on vs thoſe graces that are promiſed to all that communicate worthily: And laſtly, to giue vs a ſence and feeling of them in our ſelues.

Q. Wherein ſtandeth our ſpeciall examination?

A. In foure points principally.

Firſt, whether wee haue a true ſence, and remorſe of conſcience for our ſinnes paſt; and a vehement deſire, and conſtant purpoſe of amendment; whence ariſeth a hungring, and thirſting for grace.

Secondly, whether wee haue a competent meaſure of knowledge in the grounds of Chriſtian religion

gion in generall, and in particular of the Sacraments.

Thirdly, whether wee haue a particular affiance in Christ, and grounded perswasion of our saluation by his death and passion.

Fourthly, whether our hearts are free from malice, and hatred; and whether wee beare true, and sincere affection to all Christ's members.

Sect. 30. Domin. 30.

Of Oathes, Vowes, and profession of our faith.

Q. How ought wee to worship *God* by Oathes, Vowes, and profession of our faith?

A. 1. By swearing by God { In truth, not falsly. In Iudgement, not rashly, nor vpon any slight occasiõ. In iustice, not maliciously, to a wicked end.

2. By

2. By making holy vowes vnto God, and religiously performing them.

3. By publikely testifying the truth of the holy Gospell, and sealing it with our blood, if it be required of vs.

PARS IIII.

Sect. 31. Domin. 31.

Of the Christian duties we owe to our selues.

Q. By your answers I vnderstand what you meane by the immediate worship of *God*, both inward and outward: Now tell me wherein consisteth the mediate worship of *God*, or rather seruice, or obedience to him?

A. In such duties as, by Gods commaund, wee owe to our selues, and our brethren.

Q. What

Q. VVhat duties owe we to our selues?

A. 1. To prouide for the good of our Soules, improoning our naturall faculties by Art and Industrie: but especially by seeking after the gifts of God's Spirit, and vsing all meanes to encrease them in vs.

2. To prouide for the good of our bodies, by sobriety, wholsome dyet, comely rayment, moderate exercise and phy sicke.

3. To prouide for our good name, by taking vertuous and honest courses, and following after such things as are prayse-worthy, and eschewing the contrary.

4. To prouide for our estate; by first, Carefull getting; secondly, Frugall sauing; thirdly, wisely vsing the goods of this life, and discreetly managing our priuate affaires.

Sect. 32. Domin. 32.

Of the common duties wee owe to our Neighbours.

Q. What duties, by *Gods* commandement, are wee to performe to others?

A. They are either { General and common duties of al christians one toward another: Or, Speciall dueties proper to certaine estates, & callings of men.

Q. What are the generall duties of all men (especially Christians) one towards another?

A. They are comprised in these two Vertues { Innocencie, Charitie.

Q. What doth innocencie require?

A. That wee hurt not, nor wrong any man in { Person, Goods, Fame.

Q. What

Q. VVhat doth charitie require?

A. That we do all the good we can to our brother; abounding in good workes, which may bee reduced to foure heads; viz.

workes of { Humanitie. Meekenesse. Friendship. Zeale.

Sect. 33. Domin. 33.

Of the speciall works of Humanity.

Q. VVhat are the speciall works of Humanitie?

A. To bee compassionate towards our brother; feed the hungrie; cloath the naked; harbour the stranger; relieue the oppressed; redeeme the captiue; defend the fatherlesse and widdow; visit the sick; and burie the dead.

Sect. 34. Domin. 34.

Of the speciall works of meekenesse.

Quest. VVhat are the speciall workes

workes of meekenesse?

A. To beare one anothers burdens; forgiue one another all priuate iniuries, and wrongs; to endeauour to make peace betweene others, and (if it be possible) to haue peace our selues with all men.

Sect. 35. Domin. 35.

Of the speciall workes of friendship.

Q. What are the speciall works of friendship?

A. 1. To preserue (as much as in vs lyeth) the life of our brother, by counsell, aide, and assistance.

2. To endeauour to preserue his good name, and credit, by affording him our true testimony and iust defence; commendation of his good parts, and couering his infirmities.

3. To endeauour to preserue, and better his estate, by dealing truly

truly with him in all bargaines, and contracts, lending him freely, and contributing liberally to his necessities, according to our meanes and ability.

Sect. 36. Domin. 36.

Of the special works Christian of Zeal.

Q. What are the speciall workes of Zeale, or holy and Christian loue towards our brother?

A. To seeke to winne him to Christ; and to labour his eternall saluation.

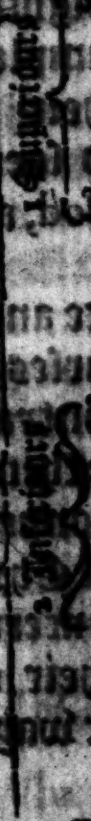
1. By instructing him in the Truth.
2. Convincing his errors.
3. Admonishing him of his duty.
4. Reproving his faults.
5. Compassionating his falls.
6. Reioycing at his recouerie.
7. Comforting him in all temptations and afflictions.
8. Auoiding all scandalous carriage before him.
9. Giuing him good example.

Sect. 37. Dog. 37.

Of the duties of Superiours towards inferiours.

Q. Besides these generall duties, you mentioned speciall duties to men in respect of certaine states and callings. What meane you by states?

A. The condition, calling and degree of men.



who are in a 3 fold respect, viz. of order, of estate

Q. What are the duties of superiours in generall toward their inferiours?

A. 1. To carrie themselues with that grauitie and discretion towards them, that they may deserue respect and reuerence from them.

2. To respect them in their place; not despising their aduised admonitions, nor slighting their iust exceptions and complaints.

3. To employ their eminent gifts, (in what kind soeuer they are) to the glorie of God, and good of them.

4. To countenance and encourage them in good courses, and discourage them in the contrary.

5. To shine before them in good example of life and conuersation; which is a dutie of all Christians, but more especially concerneth superiours, because their example preuailes most either way.

SECT.

Sect. 38. Domin. 38.

Of the duties of inferiours towards their superiours.

Q. What are the duties of inferiours in generall towards their superiours?

A. 1. To yéeld them that reuerence which is any way due to their persons or places.

2. To hearken to their sage counsels and admonitions.

3. To make vse of their gifts, and benefit themselues by them.

4. To retompence them for the good they receiue by them, at least by a thankfull acknowledgement.

5. To imitate their vertues, and follow their good example.

Sect. 39. Domin. 39.

Of the duties of equals.

Q. What are the duties of equals?

A. To conuerse friendly, ci-

vilty, and curteously one with another

- Friendly, in mutuall office of loue.
- Ciuilly, in saluting, taking leaue and the like cõmendable compliment.
- Courteously, in honour, one going before another.

Sect. 40. Domin. 40.

Of the Christian duties of Kings toward their Subiects.

Q. What are the duties of superiours in speciall, and first of Kings towards their Subiects?

A. 1. To make wholesome and godly Lawes and Edicts for the

- 1. Establishing of Religion.
- 2. Execution of iustice.
- 3. Preseruation of peace.
- 4. Welfare of { Church. / Cõmon-wealth.

2. To appoint officers vnder them, men fearing God, and hating couetousnesse.

3. To call assemblies (as oft as it is needfull) ecclesiasticall, and civill, for the better ordering of the affaires of Church and Commonwealth.

4. To see (as much as in them lyeth) that all the subiects, in their places discharge their dutie.

5. To preferre, and reward those that deserue well in Church, or Common-wealth.

6. To punish all sorts of delinquents with indifferencie, and equity.

7. To defend their Subiects against violence, and wrong both by {Law. Sword.

8. To prouide the best they can for their subiects after their death, by taking care for their successor.

Sect. 41. Domin. 41.

Of the speciall duties of Subiects to their King.

Q. What are the speciall duties of Subiects?

A. 1. To make supplication in speciall for their Prince.

2. To honour his Person.

3. To obey his Lawes.

4. To feare his power, and submit themselues to it.

5. To beare armes for him in time of warre, if their age, and sexe permit.

6. To doe him faithfull seruice in their seuerall place, and office; seeking by all meanes to preserue his { Life. State. Honour.

7. To pay willingly all dues vnto him.

8. To obey his inferiour Officers, and Ministers.

Sect.

Sect. 42. Domin. 42.

Of the duties of Christian Parents.

Q. Whatare the duties of Christian Parents?

A. 1. To bless their children.

2. To instruct them in the grounds of Religion.

3. To excite them to vertue by { Praises, Promises, Rewards.

4. To deter & reclaime them from vice by— { Rebukes, Threats, Moderate chastenings.

5. To bring them up in good nurture, and fit them for some calling.

6. To allow them competent maintenance, by their life time.

7. To provide for them after their death, as they are able by leaving their substance, and goods to them.

8. To defend them from iniurie.

9. To haue a care of disposing them to marriage, if they are thereunto inclined.

Sect. 43. Domin. 43.

Of the speciall duties of children.

Q. What are the speciall duties of children?

A. 1. To pray in speciall for their Parents safety, and happinesse.

2. To hearken to their counsels, and instructions.

3. To yeeld them all reuerent respect.

4. To obey them in the Lord.

5. To endure their rebukes, and moderate chastenings.

6. To couer their infirmities.

7. To comfort them by their vertuous disposition, and towardlinesse.

8. To aide them (according to their power) if they stand in neede of

of their helpe, or reliefe.

Sect. 44. Domin. 44.

Of the speciall duties of Masters.

Q. What are the speciall duties of Masters?

A. 1. To take speciall care that their seruant serue God, and liue in good order.

2. To prouide for them (as parts of their family) such things as are needfull, and fit.

3. To vse their power ouer them moderately, knowing that they also haue a Master in heauen.

4. To reward them agreeably to their deserts, paying them their wages in due season, and otherwise gratifying them as it shall seeme fit, and they deserue.

Sect. 45. Domin. 45.

Of the ſpeciall duties of Seruants.

Q. What are the ſpeciall duties of Seruants?

A. 1. To doe their Maſters true, and faithfull ſeruice.

2. To obey them, and ſubmit themſelues vnto them, though they are froward.

3. To pray for their Maſters ſafetie, wealth, and happineſſe.

Sect. 46. Domin. 46.

Of the duties of married folke.

Q. What are the duties of married folke?

A. They are of two ſorts, { Common to both. / Proper.

Q. What are the common duties?

A. 1. To

A. 1. To dwell together.

2. To expresse all entire, and loyall affection one to another.

3. To bend their endeuours to helpe each other; and both to ioyne for the good of the familie.

Sect. 47. Domin. 47.

Of the duties of the Husband.

Q. What are the proper duties of the Husband?

A. 1. Wisely to gouerne his Wife, as being her head.

2. To nourish and cherish her, as his owne flesh.

3. To instruct her in the points of Religion.

4. To protect and defend her from iniuries and wrongs.

Sect. 48. Dom. 48.

Of the duties of the wife.

Q. What are the proper duties of the Wife?

A. 1. To yeeld reuerent respect to her Husband, of what condition soeuer he be.

2. To obey (as a Wife) in all things submitting her selfe to her Husband.

Sect. 49. Dom. 49.

Of the duties of Pastors.

Q. What are the duties of godly Pastors?

A. 1. To increase their Talent of knowledge by the study of the holy Scriptures, that they may the more sufficiently discharge their dutie to their Flock.

2. To conceiue and deliuer ho-

ly

ly formes of Prayers, and thanksgiuing in the name of the whole Congregation.

3. To preach the Word of God { Sincerely. Faithfully. Diligently. Discretly. Zealously

4. To administer the Sacraments rightly, and duly.

5. To exercise such ecclesiastical discipline as appertaineth to them according to Gods Word, and the Canons of the Church.

6. To conforme themselues to the holy and decent orders of the Church, performing all rites, and ceremonies enioyned by it; as reading the Liturgie, marrying, burying, &c.

7. To leade a strickt, and exemplary life.

SECT.

Sect. 50. Domin. 50.

Of the duties of the flock toward their Pastor.

Q. What are the duties of the flocke towards their Pastor?

A. 1. To pray with, and for their Pastour, that his ministery may be effectuall among them.

2. To heare their owne Pastor diligently.

3. To obey him in the Lord.

4. To haue him in reuerent account, and estimation for his works sake.

5. To yéld him sufficient and comfortable maintenance by paying duly, and willingly their Tithes, and offerings where the Church hath so well prouided; according to Gods Lawe and where it hath not, to supply the defect by voluntarie contributions.

6. To ayde and assist him against such as oppose his Ministerie.

Sect. 51. Domin. 51.

Of the speciall duties of men in respect of personall callings.

Q. What are the speciall duties of men, in respect of their personall callings?

A. 1. To prepare, and fit themselues for some lawfull calling, most agreeable to their gifts, meanes, and inclinations.

2. To enter into it lawfully, and discreetly, not vnaduisedly, nor by indirect meanes.

3. To walke in it worthily viz.

1. Religiously, in all workes of their calling, hauing a reference to God.

2. Wisely spending their time in necessary and profitable workes of their calling; not curious or superfluous.

3. Diligently, and assiduously; not liuing

uing idely, vpon other mens labours.
4. Vprightly, vsing no vnlawfull meanes of gaining.
5. Ingenuously; free from couetousnesse, and baseneſſe.
6. Decently, within the compaſſe of their calling, not exceeding in apparell, retinue their table, or other expenſe.
7. Inoffenſively, giuing no ſcandall to their calling by their vicious life, and conuerſation.

4. To leaue it willingly when either God calls them to an higher, or more neceſſary, or profitable calling; or diſableth them for this; or authority remoues them: Otherwiſe to hold it conſtantly, to the end.

SECT.

Sect. 52. Dom. 52.

Of the speciall Antidotes, or preseruatiues against sinne.

2. What are the speciall preseruatiues against sinne, and meanes to increase sanctifying grace?

A. 1. Frequent, and feruent Prayer, with thanksgiuing.

2. The exercising our selues in reading, and hearing the holy Scriptures, and meditating vpon them day and night.

3. Often receiuing the blessed Sacrament, with due preparation before, and holy vowes, after.

4. Conferring with godly Pastors, and other Religious Diuines, touching our spirituall estate and following their holy counsells, and directions.

5. Conuersing with the best sort of Christians, and imitating them in the best things.

6. Often

6. Often visiting the sicke lying vpon their death beds, and making vse of their godly speeches, and behaviour at their departure.

7. Reading; or if we are not able to reade, hearing read

deuout { Treatises, or discourses / Sermons. / Meditations. / Histories, &c.

8. Euery night examining { Our faith by the Crede. / Our desires, by the Lords Prayer. / Our thoughts, words, & deeds by the Decalogue.

9. Obseruing what temptations wee are most subiect to; and arming our selues against them.

10. Auoiding all occasions of sinne; especially flying euill company.

11. Resisting the first motions to sinne, and killing the Cockatrice in the egge.

12. Em-

12. Employing our selues continually about some lawfull worke, that the Deuill finde vs not idle.

13. The consideration of the dreadfull Maiesty of GOD in whose presence and eye wee are alwaies.

14. The consideration of the infinite goodnesse of God whom we grieuously offend by the least sin.

15. The consideration of God's fearefull iudgements vpon sinners in former times, and in our memory.

16. The pricking our conscience with the remembrance of our former sinnes; especially such as haue layen heauiest vpon vs, saying to our selues in the words of the Apostle, or the like. What fruit had we in those things whereof wee are now ashamed?

17. The consideration of the certainty of our death, and the vncertainty of the time.

18. The consideration of the strickt account we are to make at the

the day of Iudgement.

19. The consideration of the euerlasting, and vnsufferable torments of the wicked in hell.

20. The consideration of the eternall, and vnconceiueable ioyes of the godly in heauen.

Who so doeth these things shall neuer fall.

HEB. 13. VERSE 20. 21.

20. The God of peace that brought againe from the dead our Lord Iesus, the great Shepheard of the sheepe, through the blood of the euerlasting Couenant,

21. Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer, *Amen.*

Δόξα τῷ Θεῷ ἐν ὑψίστοις.

FINIS.